

**A TREASURY OF
HADITH
AND
SUNNAH**

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FOREWORD

All praise belongs to Allah, the One, the Noble, the Supreme, the Most Forgiving and Most Merciful. There is no strength to resist evil, not any power to do good except through His Grace, the Mighty, the Wise. I depend entirely on His Mercy; in Him I believe and in Him I put my trust, He is sufficient for me for all my affair of this world and the world hereafter.

Peace and blessings be upon His servant and the blessed Prophet Muhammad S.A.W. the last of the Messengers, the Seal of Prophethood, the Mercy for mankind, the illuminating Light, the Intercessor on the Day of Judgement, most kind and merciful to the Believer, the one who spoke nothing of his desire, but only that which was divinely revealed to him. Peace and blessings also be on his noble family members, his companions and all those who follow him till the day of judgement.

The noble conduct and the sayings of the Blessed Prophet S.A.W. have been a perpetual source of inspiration and guidance for mankind in general and the Believers in particular. The former is known as Sunnah and the latter as Hadith. They inspire us to purify our Faith and to sanctify our conduct. At the same time they instruct us to live a clean and virtuous life. Following these noble teachings will bring peace and tranquility in our lives and simultaneously help us to achieve Allah's Blessings and Bounties. It is with this intention and objective that a selection of the Prophet's noble teachings is being presented in this compendium.

The compendium starts with a detailed discussion on various aspects of hadith viz.: its importance in our Deen, its reliability and authenticity, the history of its preservation and propagation, canons of its evaluation and the criteria of its classification. This is followed by a selection of verses from the Holy Qur'an dealing with the divine injunctions about the position and the mission of the Holy Prophet S.A.W. This hopefully would enable the reader to appreciate the importance of Hadith and Sunnah in our religion.

The next 15 chapters give a selection of Ahadith from the most authentic sources, mostly the Sihah al Sittah. The compendium is written for Muslims. Thus relatively few Ahadith have been given with respect to the details of Faith and Belief. Most of the Ahadith deal with purification of faith, and matters relating to our personal, family and social lives, especially those that may help the readers mould their lives according to the noble teaching and the conduct of our beloved

Prophet S.A.W. Following the pattern of Hadith Books, the compendium also has a chapter of "*Kitab Al Riqaq*" (The chapter for softening of heart). The last chapter gives a glimpse of the Sunnah of the Holy Prophet S.A.W. This hopefully would inspire the feelings of love and devotion for the Holy Prophet S.A.W. and thus motivate the readers to follow and practice these Ahadith.

I would like to make it clear that the Ahadith presented here are not the literal translations of the noble words of the Holy Prophet S.A.W. I have tried to present their meaning and message in simple and lucid English. This relieves me from the great responsibility of presenting the exact words of the Holy Prophet S.A.W. Nevertheless, I still pray most humbly and sincerely that if I or any of my associates have made an unintentional error, Allah through His boundless Mercy and Grace may forgive us. Ameen!

I Thank all those who helped me in the preparation of this compendium, especially Mr. Nafees Ahmed, who typed and also type-set this manuscript. I would like to acknowledge the significant contributions made by my younger son. He, at the tender age of 16, worked hand and hand with me at each and every stage of the preparation of this compendium; read the manuscript repeatedly and improved its language. He also spend countless hours in proof reading the text. I do earnestly pray that Allah may accept his efforts and make him a Mujahid for His Deen, Ameen!

I sincerely pray to Allah that He may accept our humble efforts, forgive our sins and shortcomings and grant us the intercession of His Blessed Prophet S.A.W. on the day of Judgement, Ameen!

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D. Hijah 1411
July 10, 1991

HADITH AND SUNNAH

Importance and Meaning

Prophet Muhammad S.A.W. was the person chosen by Allah to be the recipient of His revelation and the exponent of His message to the entire mankind. Both the Message and the Messenger are divine choices. The Message is the Qur'an which tells us what Allah requires of us. The Messenger is Prophet Muhammad S.A.W. who showed us how to practice these requirements. The Qur'an and the Holy Prophet S.A.W. are so closely linked that one cannot conceive of an independent existence of either of the two. Numerous verses of the Holy Qur'an explain this status of the Holy Prophet S.A.W. A selection of these verses is given in the following pages.

We are also told by Allah that the Holy Prophet S.A.W. did not speak of his own accord and desire. All that he said emanated from the Almighty Allah. The Qur'an says:

"By the star when it goes down, your companion is neither astray nor being misled, nor does he say (aught) of his (own) desire. It is no less than an inspiration sent down to him." 53:1-4

All the sayings, sermons and utterances of the Holy Prophet S.A.W. were thus divinely inspired; these in Arabic are known as Hadith (Pl. Ahadith).

Words alone, no matter how powerful and colourful can not be fully comprehended until they form clear concepts in our minds. Again, concepts can best be understood and appreciated when supported by living examples. It is indeed a bountless favour of Allah to humanity that, along with His Message, He also sent a Messenger, who was the living embodiment of the Qur'an. Allah says:

You have indeed in the Prophet of Allah a beautiful pattern (of conduct) for anyone whose hope is (in meeting) Allah and the Final Day, and who engages much in the remembrance of Allah 33:21

All the actions and deeds of the Holy Prophet S.A.W. were also divinely guided. These in Arabic are known as Sunnah. It is obvious that he, being Allah's last Messenger, would not approve or condone any wrong action or deed. Thus his approval and disapproval of another's conduct is also known as Sunnah. The two words are often interchangeable and both are known as traditions.

The Hadith and Sunnah are not to be taken as wise sayings of sages and philosophers or the verdicts of rulers and leaders. One should believe with full conviction that the words and actions of the Holy Prophet S.A.W. represent the Will of Allah and that one has to follow and obey them in each and every walk of life. Several verses of the Qur'an make this commandment very clear, a few of these are given in the following chapter. The Holy Prophet S.A.W. also said this in very clear terms:

Never do I want to see any of you reclining on his couch and when an injunction concerning that which I have enjoined or prohibited comes to him, he says: I do not know of it. I shall follow what I find in the Book of Allah. (*Abu Daud, Ahmad, Ibn Majah, Tirmidhi*)

Muslims have, therefore, taken a keen interest in the preservation and propagation of Ahadith. The scholar who devotes himself to the study of Hadith and Sunnah is known in Arabic as a Muhaddith (Plural Muhadditheen). The first three generations of Muslims after the Holy Prophet S.A.W. contributed the most to the task of collection and propagation of Ahadith. These were the Sahaba, the Prophet's companions; Tabi'ens, those who followed the Sahaba; and Taba Tabi'ens, those who followed Tabi'ens.

PRESERVATION AND PROPAGATION

Period of Sahaba: First Century Hijrah

Several factors contributed to the initial preservation and propagation of Ahadith by the Sahaba. A few important ones are:

1. Sahaba's Intense Love and Devotion to the Holy Prophet S.A.W.

The Sahaba loved the Holy Prophet S.A.W. more than their own lives. This was because of the Quranic injunction:

The Prophet is closer to the Believers than their own selves. 33:6

The Qur'an Also Says:

(O Prophet) Say! If you do love Allah, follow me. Allah will love you and forgive your sins, for Allah is Oft Forgiving, Most Merciful.

3:31

Sahaba would thus constantly watch the Holy Prophet S.A.W. and follow him carefully in all that he said, did, liked and approved. Consequently each and every word, utterance and action of the Holy Prophet was preserved and recorded in the hearts and minds of countless Sahaba.

Sahaba's intense love and devotion to the Holy Prophet S.A.W. also ensured the authenticity of Hadith and Sunnah. So great was their attachment and allegiance to their wordly Master and they followed him with such intense zeal and devotion, that if they saw someone ignoring or deviating from his practice, they would exhort him to follow it. Imam Bukhari reports one such incident.

Abdullah ibn Mufazzal once saw a man hunting with stones and he told him that the Holy Prophet S.A.W. had forbidden this. Later he saw him doing the same. He then told him that since he was still acting contrary to an injunction of the Holy Prophet S.A.W., he (Abdullah) would not speak to him any more.

2. Sahaba's Practice of Ahadith

The main interest of Sahaba in seeking the knowledge of Ahadith was to practice it. They sought guidance from Ahadith in every facet of their lives, hence they took extra care to ascertain its authenticity. Persons like Abu Bakr and Umar would not hesitate to go to Aishah and Bilal to seek the knowledge of Hadith. History has recorded numerous instances of a Sahabi taking long and arduous journeys to listen to a single Hadith from its original narrator. It is stated that Abu Ayub Ansari undertook the long journey from Madinah to Egypt to listen to the following Hadith from its original narrator. Aqba ibn 'Amr:

Whoever covers the faults of Believer, Allah will cover his faults on the Day of Judgement. *Bukhari, Muslim*

It is also stated that after listening to this Hadith, he did not stay in Egypt even to change the saddle of his camel and immediately returned to Madinah. Similarly Jaber ibn Abdullah undertook one month's journey from Madinah to Syria to secure the authenticity of a single Hadith from Abdullah ibn Amr. Saeed ibn Musayyeb reported that he used to travel for days and nights to listen to a single Hadith from its original narrator.

Because of this care and devotion, Sahaba were universally regarded as the living embodiment of Ahadith. Their acts of devotion, daily prayers, and personal and social dealings thus proved to be the most effective means for the initial preservation and propagation of Ahadith and Sunnah.

3. Sahaba's Keen Interest to Understand the Qur'an

Questions often arose concerning the revelation of certain verses or the meaning of certain words and phrases of the Qur'an. Sahaba would seek the answer to such questions in Ahadith. A group of Sahaba devoted themselves to the understanding and explanation of the Qur'an.

This led to the search and collection of a vast body of related Ahadith. Similarly a group of Sahaba devoted themselves to the understanding and explanation of legal matters which is now known as Fiqh (Jurisprudence). Their work lead to the revival and collection of a vast body of Ahadith dealing with various details of Islamic practices.

4. The Ashab al Suffah

These were a group of people in Madinah who virtually lived in the Prophet's mosque and devoted themselves to learning the Deen from the Holy Prophet S.A.W. The Prophet's mosque in Madinah was the first open university of Islam and these were its full time resident students. Consequently they became the most reliable and respected source of Ahadith. Settling down later in other cities, they carried with them a vast and authentic treasury of Ahadith. Several open universities for the teaching of Ahadith thus got established throughout the Muslim World. Abu Hurairah, the famous narrator of Ahadith, was one of the Ashab al Suffah.

5. Holy Prophet's Injunction in his Farewell Address

The Holy Prophet S.A.W. in his farewell address had declared: Convey to others even if it is a single-verse from me. Sahaba thus regarded the knowledge of Ahadith as a sacred trust which they must convey to others. At the same time they were extremely cautious in narrating a Hadith, for the Holy Prophet S.A.W. had also declared that anyone intentionally attributing a wrong statement to him would find his abode in Hell. Hence they preferred that someone else should narrate the Ahadith which they knew. Often it so happened that a Sahabi knew a Hadith, which till the approach of his death was not narrated by another Sahabi. The dying Sahabi would then narrate the Hadith saying that it was the sacred trust that he was discharging from his death bed. History has recorded numerous such incidents. A Sahabi's death in the early days of Islam was a momentous event. The news of his death would spread far and wide and so also the Ahadith that he had narrated from his death bed.

6. Sahaba's Devotion to Ahadith

While there were countless Sahaba who had each narrated hundreds of Ahadith during their lifetimes, a few of them devoted themselves to the very task of their collection and propagation. The following are reported to have preserved and narrated more than one thousand Ahadith.

Muhaddith	Died, AH	Ahadith Narrated
Abu Hurairah	59	5,374
Aishah Siddiqah	58	2,286
Abdullah ibn Abbas	68	1,660
Abdullah ibn Umar	73	1,630
Jaber ibn Abdullah	78	1,560
Anas ibn Malik	93	1,286
Abu Saeed Khudri	74	1,170

At the same time a group of Sahaba devoted themselves to the writing of Ahadith. The following are regarded as the famous written collections of Ahadith during the first Hijrah century.

<i>Sahifah</i>	of	Ali ibn Abi Talib
<i>Sahifah</i>	of	Sa'd ibn Abada Ansari
<i>Sahifah</i>	of	Abdullah ibn Abi Aufi
<i>Nuskah</i>	of	Samrah ibn Jundab
<i>Kitab</i>	of	Abi Rafae Maula Al Rasool S.A.W.
<i>Kitab</i>	of	Abu Hurairah
<i>Sahifah</i>	of	Jaber ibn Abdullah Ansari
<i>Sadiqah</i>	of	Abdullah ibn Umar ibn Aas

It is clear from this discussion that various groups of Sahaba contributed their respective share of efforts for the initial preservation and propagation of Ahadith and Sunnah. What was done for their propagation in the second and third century Hijrah was based on the work of Sahaba.

Period of Tabiens: Second Century Hijrah

Tabiens inherited the love and also the knowledge of Ahadith and Sunnah from Sahaba. Their knowledge, however, existed in a scattered form; scattered in the minds of people or in the form of few short writings. Several scholars then took up the task of its collection and compilation. This led to the formal teaching and writing of Ahadith. This was not a mere documentation of available body of Ahadith. Foundations were laid for a new branch of knowledge: Ilm al Hadith (Knowledge of scrutiny of Hadith). Each Hadith was scrutinized and tested for its authenticity and recorded only if it proved to be reliable.

Caliph Umar ibn Abdulaziz (died 101 AH) sent official orders to his governors for the collection of Ahadith. His order encouraged various scholars of Hadith to record their own collections. Simultaneously he entrusted this task to Abu Bakr ibn Hazam, the Qadi (Judge) of Madinah. He (Abu Bakr) was himself a scholar of Hadith and was personally taught by his aunt Amra bint Abdul Rehman, one of the students of

Aishah Siddiqah. Another great scholar, Mohammad ibn Muslim ibn Shehab al Zehri (51-124 AH), produced the first comprehensive compilation of Ahadith. Numerous scholars throughout the country also took up this task and produced their respective compilations of Ahadith. A few of the important collections of this century were by:

Scholar	Died	Place
Abu Mohammad Abdul		
Malik ibn Jareef	150	Makkah
Mohammad ibn Ishaq	151	Madinah
Moammar ibn Rasheed	153	Yeman
Abu Amra Abdul Rehman		
Auzai	156	Syria
Shoba ibn Hajjaj	160	Iraq
Abu Abdullah Sufyan		
Thauri	168	Iraq
Aleeth ibn Sa'ad	175	Egypt
Imam Malik ibn Anas	179	Madinah

Several scholars simultaneously took up the task of teaching Ahadith, opening Hadith centers throughout the Muslim world. The most important among these were the following:

Scholar	Center
Abu Jurai'ey	Makkah
Imam Malik	Madinah
Sufyan Thauri	Syria
Hammad ibn Salamah	Iraq
Abdullah ibn Mubarak	Khurasan
Imam Auzai	Syria

These scholars made significant contributions to *Ilm al Hadith* and laid down solid foundations for the evaluation of Hadith. Consequently a lot of unauthentic Ahadith that had crept into the masses were discarded and at the same time reliable Ahadith were widely disseminated.

In this period also appeared the four great Faqihs (Jurists) of Islam; Imam Malik (95-179 AH), Imam Abu Hanifah (80-150 AH), Imam Shafa'e (150-204 AH) and Imam Hambal (164-241 AH). Their work led to the development of four major school of Islamic Fiqh; Maliki, Hanafi, Shafa'e and Hambali. Each of the Jurists derived the details of his Jurisprudence from Ahadith. A vast body of Hadith dealing with legal interpretations and the Islamic code of life was separately collected by each of them. This made another significant contribution to the existing body of Ahadith. Imam Ahmed ibn Hambal also compiled a

vast treasury of Hadith known as Musnad al Ahmad. It contains 30,000 Ahadith and was completed and published by his son after his death.

The Period of Taba Tabiens: Third Century Hijrah

Most scholars and students in the second century Hijrah devoted themselves to the learning and teaching of Islamic Jurisprudence. In the third century this got shifted to Hadith. The task of evaluation, classification and compilation of Ahadith was mostly completed by the end of this century. Following are a few significant contributions of this period.

1. Much attention was focused on *Ilm al Hadith*. It was sub-divided into several branches and significant contributions were made in each branch. Efforts were directed to evolve comprehensive and strict criteria for evaluating the authenticity of Ahadith. Each Hadith was evaluated on the basis of these criteria and given a specific name reflecting its relative level of authenticity. Specific terms such as Sahih, Hasan and Dhaief were coined to reflect the relative authenticity of Ahadith. These names have now become an integral part of Ahadith and appear as a suffix to each Hadith. This was a significant contribution to *Ilm al Hadith* and resulted in giving each Hadith its relative position in the books of Hadith.
2. Another significant contribution of this age was the addition of the narrator's name to each Hadith; technically known as *Isnad*. Each hadith was prefixed with a continuous chain of narrators going back to its original source, the Holy Prophet S.A.W. A new branch of *Ilm al Hadith* known as *Asma al Rijal* (the names of men) was evolved to study the credibility of narrators. Biographical details were collected and documented for over 100,000 Hadith narrators. These included such details as their piety, intelligence, memory, profession, age, and place of birth and death etc. The credibility of each narrator was evaluated based on a set of very strict criteria. If a narrator failed to meet these criteria, all Ahadith narrated by him were discarded. Those who met this criteria were in turn classified according to the relative level of their reliability. The addition of *Isnad* added another dimension to the credibility of Ahadith and reflected the relative reliability of each and every Hadith.
3. So far as the actual collection and compilation of Ahadith is concerned, the works undertaken during the second century were not exhaustive, e.g. *Moatta*, the famous collection of Imam Malik had only 1,700 Ahadith, which relate primarily to acts of devotion. There was thus a need for more comprehensive works on Hadith, encompassing all aspects of personal and social life. Several

scholars undertook this task and brought out comprehensive collections, the most significant being the authors of *Sihah al Sittah* (The Six correct ones).

- (i) Muhammad b Ismail al Bukhari (194-256 AH)
 - (ii) Abul Hussain Muslim b Al Hajjaj (204-261 AH)
 - (iii) Abu Abdullah Muhammad b Yazid (Ibn Majah) (209-295 AH)
 - (iv) Abu Daud Sulaiman b Ash'ath (202-275 AH)
 - (v) Abu Esa Muhammad al Tirmidhi (209-279 AH)
 - (vi) Abu Abdul Rehman Nisai (214-303 AH)
4. Several other scholar also contributed to the collection of Ahadith. The works of Imam Ahmad b Hambal (164-241 AH) and Imam Abdullah al Darimi (181-225) are also considered to be very reliable and authentic. The former, *Musnad al Ahmad* contains 30,000 Ahadith and the latter, *Sunan al Darimi* contains 3, 550 Ahadith and is regarded to be the earliest compilation of work under the heading of *Sunan*.
 5. Another significant contribution of this century was the classification of books of Hadith based on their level of reliability and also according to the nature of their compilation. The work of the above mentioned six scholars was considered as the most reliable and named as *Sihah al Sittah* (the six correct ones). Amongst these the works of Imams Bukhari and Muslim were considered to be the most reliable and termed as *Sahih* (the correct). Other terms such as *Jame*, *Musnad*, *Sunan* and *Mustadrik* were introduced to classify the books of Hadith.

What was humanly possible for ensuring the authenticity of Ahadith and for their recording into various texts was completed by the third century Hijrah. The task was started by Sahaba during the very life of the Holy Prophet S.A.W. and then continued by Tabiins and Taba Tabiins for three centuries.

Countless scholars of history, language, jurisprudence, Hadith and Qur'an devoted their lives to ensure the authenticity of each and every word and action of the Holy Prophet S.A.W. before recording them into written texts. Consequently the noble teachings of the Holy Prophet S.A.W. his sayings, sermons, discussions, letters, habits, actions and even his approval and disapproval of actions performed before him were preserved word by word and faithfully transmitted to the next generations. Each Hadith was evaluated individually and suffixed by a specific name denoting its relative level of authenticity. The book wherein it was recorded was evaluated separately and given another name denoting its level of authenticity. Simultaneously each Hadith was

prefixed by a continuous chain of narrators going back to its original source, the Holy Prophet S.A.W. Even today, when a Muhaddith describes a Hadith, he first suffixes it with the specific name of Hadith, denoting its level of authenticity, then quotes the book of Hadith where it is documented and then prefixes it with an unbroken chain of narrators spreading over the last 1400 years through whom he received the Hadith. No other religion, nation, party or even a small group of people can show the parallel of what the early Muslims did to ensure the authenticity of Hadith and Sunnah.

Cannons for Evaluation of Hadith

A Hadith consist of two parts; its text called Matn and its chain of narrators called Isnad. Comprehensive and strict criteria were separately developed for the evaluation of Matn and Isnad. The former is regarded as the internal and the latter as the external test of Hadith. A Hadith was accepted as authentic and recorded into a text only when it met both these criteria independently.

Criteria for the Evaluation of Asnad

The unblemished and undisputed character of the narrator, called Rawi, was the most important consideration for the acceptance of Ahadith. As stated earlier, a new branch of *Ilm al Hadith* known as *Asma al Rijal* was developed to evaluate the credibility of narrators. Following are a few of the criteria utilized for this purpose.

1. The name, nickname, title, parentage and occupation of the narrator should be known.
2. The original narrator should have stated that he heard the Hadith directly from the Holy Prophet S.A.W.
3. If a narrator referred his Hadith to another narrator, the two should have lived in the same period and have had the possibility of meeting each other.
4. At the time of hearing and transmitting the Hadith, the narrator should have been physically and mentally capable of understanding and remembering it.
5. He should have been known as a pious and virtuous person.
6. He should not have been accused of having spoken a lie, given false evidence or committed a crime.
7. He should have not spoken against other reliable persons.
8. His religious beliefs and practices should have been known and well respected.
9. He should not have carried out and practiced peculiar religious beliefs of his own.

Criteria for the Evaluation of Matn

1. The text should have been stated in a plain and simple language.
2. A text in a non-Arabic style or couched in indecent language was rejected.
3. A text prescribing heavy punishment for minor sins or high reward for small virtues was rejected.
4. A text which referred to actions that should have been commonly known and practiced by others but was not known and practiced was rejected.
5. A text contrary to the basic teachings of the Qur'an was rejected.
6. A text contrary to other accepted Ahadith was rejected.
7. A text contrary to basic reason, logic and the known principles of human society was rejected.
8. A text inconsistent with historical facts was rejected.
9. Extreme care was taken to ensure that the text was the original narration of the Holy Prophet S.A.W. and not the sense of what the narrator heard. The meaning of the Hadith was accepted only when the narrator was well known for his piety and integrity of character.
10. A text derogatory to the Holy Prophet S.A.W. members of his noble family or his companions was rejected.
11. A text by an obscure narrator which had not received publicity during the age of Sahaba or of Tabi'ens was rejected.

Along with these generally accepted criteria, each scholar then evolved and practised his own set of specific criteria to further ensure the authenticity of Hadith. For instance, Imam Bukhari would not accept a Hadith unless it clearly stated that the narrator A had heard it from narrator B. He would not accept the general statement that A narrated through B. On this basis he did not accept a single Hadith narrated by Hasan Basri through Ali, but accepted the Ahadith he narrated through Usman, even though Hasan Basri always stayed very close to Ali. For Imam Ahmad b Hambal, it is stated that he practiced each Hadith before recording it in his Musnad al Ahmad.

Classification of Ahadith

Ahadith can be classified into different groups and classes based on various criteria. A Hadith could simultaneously carry more than one name representing various levels and classes of reliability.

1. All Ahadith can be classified into two broad categories: a statement from Almighty Allah or a statement of the Holy Prophet S.A.W.

- A. Hadith Qudsi: A statement where the Holy Prophet S.A.W. attributed his saying to Almighty Allah. For instance; Allah says: *I am with my servant when he remembers Me and his lips move in My remembrance.* (Bukhari). The difference between the Qur'an and Hadith Qudsi is that the former contains the actual words of Allah and the latter is Allah's message through the words of the Holy Prophet S.A.W.
 - B. Hadith Nabvi: A saying or action of the Holy Prophet S.A.W. or his approval of someone else's action.
2. Ahadith can also be classified according to their Isnad:
- A. Mutawater (Continuous): A Hadith reported by a large number of narrators in every age, making it virtually impossible for any falsehood to have crept into it. It should have at least four different narrators in each of the first three generations after the Holy Prophet S.A.W. This is considered to be one of the most reliable Hadith.
 - B. Ahad (Individual): A Hadith narrated by less than four narrators in the first three generations after the Holy Prophet S.A.W. or one that has a broken chain of narrators.
 - C. Ghareeb (Rare): A Hadith narrated by a single person during a particular period. If it was narrated by a person known for his piety and integrity, it was accepted as authentic and reliable. For instance, the very first Hadith in Sahih Bukhari is: Actions shall be judged by intentions. This is a Ghareeb Hadith but accepted as authentic since its sole reporter is no less than 'Umar ibn Khattab.
3. Ahadith can also be classified according to their level of reliability.
- A. Sahih (Correct): A Hadith narrated by persons well known for their integrity of character, learning and memory and which also has a continuous chain of reliable Isnad. In its class, it is the most reliable Hadith. A Hadith reported by both Sahih Bukhari and Sahih Muslim is called *Agreed* and is considered to be the most reliable Hadith.
 - B. Hasan (Approved): A Hadith similar to a Sahih Hadith, but narrated by persons who are less reputed for their integrity of character, learning or memory. It is also a reliable Hadith but occupies a position next to that of Sahih.
 - C. Dha'ief (Weak): A Hadith narrated by persons whose character is not well known or a Hadith which has some defects in its Isnad. In its class it occupies a position next to that of Hasan.

Those not familiar with *Ilm al Hadith* are often misled by the term weak and reject it completely. The scholars of Hadith agree that if

a weak Hadith refers to acts of devotion and their virtues and to voluntary actions in life and their virtues, it is to be accepted as a reliable Hadith. On the contrary, if it refers to basic articles of faith, then one may or may not accept it. For all practical purposes it is a Hadith of the Holy Prophet S.A.W. and for this very reason, all scholars of Hadith have documented it in their books.

There are other minor classifications of Ahadith based on the chain of narrators. Most of these are considered as sub-classes of weak Hadith. It should be noted that if a weak Hadith is reported by two different chains of narrators (Isnad), it is granted the position of a Hasan Hadith. Both Sahih Bukhari and Sahih Muslim have reported numerous such Ahadith.

Classification of Books of Ahadith

Books of Ahadith are classified by the rank of their reliability and also by their subject matter.

- A. **Sahih:** The books of Imam Bukhari and Imam Muslim. The scholars of Hadith agree that these two Imams used the most strict and comprehensive criteria for the evaluation of Ahadith, hence their work is regarded as the most reliable source of Ahadith.
- B. **Sihah al Sittah:** The six original collections of Ahadith named after their authors; Bukhari, Muslim, Nasai, Abu Daud, Ibn Majah, and Tirmidhi. Amongst these, the books of Bukhari and Muslim occupy the first and second positions, but the other four do not have any specific rank order.
- C. **Jama'ie:** A comprehensive collection of Ahadith dealing with all aspects of human life; for instance Jama'ie Tirmidhi.
- D. **Sunan:** A collection of Ahadith dealing only with the commandments; for instance Sunan Abu Daud.
- E. **Musnad:** A collection of Ahadith that lists them under the name of the Sahabi who narrated it; for instance Musnad Ahmad.
- F. **Mustakhrij:** A collection of Ahadith presented on the authority of another Muhaddith; for instance Mustakhrij Ismaili by Imam Bukhari.
- G. **Mustadrik:** A collection of Ahadith by a scholar utilizing the criteria of Imam Bukhari and Imam Muslim; for instance Mustadrik of Imam Hakim.

DIVINE INJUNCTIONS ABOUT PROPHET MUHAMMED S.A.W.

He Is Sent by Almighty Allah

O Prophet! Verily We have sent you as a witness and a bearer of glad tidings and a warner, and a caller unto Allah by His Command and (as) an Illuminating Lamp. Al Ahzab: 33:45-46

And We have not sent you but as a bearer of glad tidings and a warner unto all mankind. Saba: 34:28

Yasin! By the Quran full of wisdom, verily, you are indeed one of the Messengers (Sent by Allah) upon the straight path.

Yasin : 36:1-4

He Speaks nothing Except What Allah Reveals

And he speaks not of his own desire. It is but a revelation revealed to him.

Al Najm: 53:3-4

His Noble Mission

Assuredly Allah has conferred a great favour on the Believers when He raised up for them a Prophet from amongst themselves. He rehearses unto them His Revelations and purifies them and teaches them the Book and wisdom. Al-e-Imran: 3:164

He commands them what is decent and prohibits them what is indecent; he makes lawful for them all good things and prohibits them what is impure and relieves them of their burdens and the shackles which were on them.

Al A'raf: 7:157

It is He (Allah) who has sent His Messenger with the guidance (the Holy Quran) and the true Religion (of Islam) to proclaim it over all other religions; And Allah is enough for (this) as a witness.

Al Fath: 48:28-29

His Special Regards Towards the Believers

Assuredly there has come unto you a Prophet from amongst yourselves. It grieves him that you should perish; ardently anxious is he over you; to the Believers is he most kind and merciful.

Al Tauba: 9:128

He Is A Source of Mercy for All

We sent you not but as a mercy for all creatures.

Al Anbia: 21:107

He has the Best Character and Wisdom

Verily you are of a high and noble disposition. *Al-Qalam: 68:4*

You have indeed in the Messenger of Allah and excellent pattern (of conduct). *Al Ahzab: 33:21*

Allah has sent down unto you the Book and the wisdom and has taught you that which you knew not before; and the Grace of Allah on you is infinite. *Al Nisa: 4:113*

Allah's Commandment for Obedience to the Prophet

Whatsoever the Prophet gives you, take (it) and whatsoever he forbids you, refrain from (it); And fear Allah, for Allah is strict in punishment. *Al Hashr: 59:7*

Nay, by Your Lord, they can have no (real) Faith, until (O Prophet) they make you judge in all disputes between them and find in their souls no resistance against your decisions, but accept them with fullest convictions. *Al Nisa: 4:65*

Obedience to the Prophet is Obedience to Allah

Whoever obeys the Prophet, has indeed obeyed Allah.

Al Nisa: 4:80

Whoever obeys Allah and His Messenger, he has indeed achieved a mighty achievement. *Al Ahzab: 33:71*

Whoever obeys Allah and His Prophet is in the company of those on whom is the Grace of Allah. *Al Nisa: 4:69*

Warning for not Obeying the Prophet

Whosoever opposes the Prophet after the truth has become manifest unto him, and follows a way other than that of the Believers; We shall let him follow that to which he has turned and shall (in the end) roast him in (the Fire of) Hell; an evil retreat.

Al Nisa: 4:115

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Prophet, to have any option about his decision: If any one disobeys Allah and His Prophet, he is indeed on a clear wrong path. *Al Ahzab: 33:36*

Warning for not Showing Proper Respect to the Prophet

O you who believe! Put not yourselves forward before Allah and His Prophet; but fear Allah, for Allah is He who hears and knows all things. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in (your) talk, as you may speak aloud to one another, lest (all of) your deeds become in vain and you may not even perceive it. All Hujrat: 49:1-2

Allah's Love and Forgiveness Is Incumbent to Prophet's Obedience

(O Prophet) Say (to the Believers): If you do love Allah, then follow me; Allah will love you and forgive your sins; For Allah is Oft-Forgiving, most Merciful. Al-e-Imran: 3:31

Allah's Gesture of Love to the Prophet

Verily, Allah and His angels send their benedictions upon the Prophet, O ye who believe! Send your benedictions upon him and salute him with goodly salutations. Al Ahzab: 33:56

FAITH AND BELIEFS

ISLAM

1. Ibn 'Umar related that the Holy Prophet S.A.W. said:

Islam is based on five things: to testify that there is no God except Allah and that Muhammad S.A.W. is Allah's Messenger, to establish Salat, to fast in Ramadan, to pay Zakat and to perform Hajj. *Bukhari, Muslim*

2. Obaidah ibn Samat reported that the Holy Prophet S.A.W. said while there were a host of companions around him:

Give an oath of allegiance to me that you shall not set up anything (equal) with Allah, nor shall you steal, nor shall you fornicate, nor shall you kill your children, nor shall you commit slander, nor shall you neglect virtuous acts:

So we gave allegiance upon that. *Bukhari, Muslim*

3. Muadh ibn Jabl reported that the Holy Prophet S.A.W. said:

Shall I not inform you of the principal action, its pillars and the peak of its loftiness (in Islam)? The main part of the action is (belief in) Islam, its pillars are (daily) prayers and the peak of its loftiness is Jihad. *Ahmad, Ibn Majah, Tirmidhi*

4. Abu Musa reported that someone asked the Holy Prophet S.A.W.: *Whose Islam is the best?* and he replied:

The person who does not harm other Muslims with his tongue or by his hand. *Bukhari*

[Also refer to Nos: 209, 222, 251, 275, 286, 455, 468.]

IMAN (FAITH)

5. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Iman (faith) has more than seventy or eighty grades, the highest of which is to attest that there is no God except Allah, while the lowest of which is to remove from a path something that might cause harm to others. Modesty, too is a grade of Iman. *Bukhari*

6. Abu Umamah reported that a man once asked the Holy Prophet S.A.W.: *What is Iman?* He replied:

When your good deeds make you happy and your bad deeds make you sad, you have Iman. *Ahmad*

7. Tamim Dari reported that the Holy Prophet S.A.W. said:

Iman is sincerity.

"Towards whom?" we asked, and he replied:

Towards Allah, His Books, His Messengers, the (Muslim) leaders, and all general Muslims. *Muslim*

[It is evident from this Hadith that Iman is not just an abstract feeling or a personal belief, but calls for a Believer to be honest and sincere in meeting his obligations towards Allah, His divine guidance, His Messenger and the Muslim Ummah at large.]

8. Anas ibn Ma'lik reported that the Holy Prophet S.A.W. said:

By Him in whose hand is my soul, no one is a (perfect) Believer until he wishes for his brother (Muslim) what he wishes for himself. *Bukhari, Muslim*

The Signs of Iman (Faith)

9. 'Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. once recited the verse: *And whoever Allah wishes to guide, He opens his heart to Islam* (6:125). He then explained it by saying:

When Iman enters the heart, it opens up for Islam.

He was asked, *O Messenger of Allah! Is there a sign by which this may be recognized?* He said:

Yes, to lose interest in the place of Deception and to long for the place of Eternity, and to prepare for death before it comes.

Baihaqi

[The place of Deception refers to this transitory world and the place of Eternity refers to the world Hereafter.]

10. Abu Hurairah reported that the Holy Prophet S.A.W. said:

One who has Iman is simple and beneficent and the sinner is cunning and cowardly. *Abu Daud, Ahmad, Tirmidhi*

11. Abu Umamah reported that the Holy Prophet S.A.W. replied:

Whoever love for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah has indeed perfected his Iman. *Abu Daud, Tirmidhi*

[The Holy Qur'an says: *Those who have Iman are overflowing in their love for Allah* (2:165).]

12. Abu Hurairah reported that the Holy Prophet S.A.W. said:

No fornicator fornicates as a Believer while he fornicates, nor a thief commits theft as a Believer while he is stealing, nor a man drinks wine as a Believer, nor a man plunders as a Believer, nor any of you backbites as a Believer. So beware! (of these acts.

Bukhari, Muslim

[In another Hadith reported by Abu Daud and Ibn Majah, it is stated that while a Believer is engaged in committing a major sin, Iman goes out of his heart and hovers over his head as a shade. When the person stops sinning, Iman returns to his heart.]

Difference between Islam, Iman and Ehsan

13. 'Umar ibn Khattab related: One day, when we were sitting with the Holy Prophet S.A.W., there appeared before us a man with very white clothing and very black hair. No mark of travel was visible on him and none of us recognized him. Sitting down besides the Holy Prophet S.A.W., He said, "*Tell me, Muhammad S.A.W. about Islam.*" The Prophet S.A.W. replied:

Islam means that you should bear witness that there is no God except Allah, and Muhammad S.A.W. is Allah's Messenger, that you should establish daily Salat, pay Zakat, Fast during Ramadan and perform Hajj if you can afford it.

The man said: *You have spoken the truth. We were astonished at his audacity to question the Prophet and then to declare that he had spoken the truth. The stranger then said, Tell me about Iman.* The Holy Prophet S.A.W. said:

It means that you should believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you should believe in the decreeing both of good and evil.

The man repeated, *You have spoken the truth*, and said: *Now tell me about Ehsan.* The Holy Prophet S.A.W. replied:

It means that you should worship Allah as though you see Him. Even though you do not see Him, still, He sees you.

The stranger then went away, and after a while, the Holy Prophet S.A.W. asked me :

Do you know who the questioner was?

I replied, *Allah and His messenger know best.* The Holy Prophet S.A.W. said:

He was the angle Jibrael, who came to teach you your Deen (religion). *Muslim*

[Also refer to Nos: 24, 92, 134, 197, 226, 247, 287, 315, 347, 352, 365, 369, 394.]

ALLAH

Faith in Allah

14. 'Ibn Abbas reported that, one day he was riding on a mule behind the Holy Prophet S.A.W. while he said:

I want to teach you something. Obey Allah and He will look after you. Safeguard His Commandments and He will ever be with you (as your protector). When you must ask, ask Allah alone. When you must seek help, seek help from Allah alone. Remember! if all mankind joined to help you, they could only help you to the extent that Allah has already decreed. And if all mankind joined to harm you, they could not harm you except to the extent that Allah has already decreed for you. *Tirmidhi*

15. 'Umar ibn Khattab reported that the Holy Prophet S.A.W. said:

If you would have complete trust in Allah, He would provide for you as He does for the birds. They leave their nests hungry in the morning and return full in the evening. *Tirmidhi*

[This does not mean that we should not struggle. We should use all our resources and strength for earning our livelihood but our trust should be in Allah's Mercy and not in our efforts.]

Allah's Mercy

16. Abu Dharr Ghafari reported that the Holy Prophet S.A.W. said:

Allah, the Lord of Honour and Glory, says, *Whoever does one good deed shall receive ten rewards, or even more. Whoever sins once shall be punished in its proportion, or I may pardon him. When someone comes a hand's length closer to me, I go more than an arm's length closer to him. When someone comes walking to Me, I approach him running. And when someone comes to me (seeking My forgiveness) full of sins as many as the whole world could contain, I shall meet him with an equal amount of forgiveness.* *Muslim*

17. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When Allah created mankind, he also decreed, *My Mercy shall overcome My Anger.* Bukhari, Muslim

[The Qur'an says: Your Lord has inscribed for Himself (the rule of) Mercy (6:54).]

18. 'Abdullah ibn 'Umar reported: We were once with the Holy Prophet S.A.W. when he passed by some people. A woman was lighting a fire under a pot, and her son was with her. When the flames rose up, she took him to one side (away from the fire). When she saw the Holy Prophet S.A.W. she asked, *Are you the Messenger of Allah?* He replied that he was, and she then said, *May my mother and father be your ransom! Isn't Allah the most Merciful of all those who have mercy?* Yes he replied, and then she said, *A mother will never throw her child into a fire.* At this, the Holy Prophet S.A.W. began to weep, he lifted his head towards her, and said:

Allah will not punish people for their sins except one who is disobedient, defiant, raising rebellion against Allah and refusing to believe that there is no God but Allah. *Ibn Majah*

[Allah will punish those who do not follow His revealed guidance and also those who are obstinate and persistent in their sins. Those who commit sins but are not persistent in their sins and turn back to Allah for His forgiveness should expect Allah's Mercy and Forgiveness.]

Love for Allah's Sake

19. Abu Idris Khulani reported that the Holy Prophet S.A.W. said:

Allah has announced: I shall certainly bestow My love to those who love each other for My sake, meet and visit each other for My sake, and spend (their money) for My sake. *Moatta*

Fearing Allah

20. Anas ibn Malik reported that the Holy Prophet S.A.W. once delivered an address to us, the like of which we had never heard from him before. In this address he said:

If you know what I know, you will laugh little and weep much. Anas added that upon hearing these words, all those present covered their faces and started sobbing. *Bukhari, Muslim*

21. Abu Hurairah reported that the Holy Prophet S.A.W. said:

A person who weeps from the fear of Allah will not enter Hell until milk returns into the breast; and the dust endured while

striving for the cause of Allah and the (flames and) stream of Hell will never meet together. *Tirmidhi*

[*Until milk returns into the breast* obviously describes something which can never happen. This is Rasulullah's beautiful way of saying that if our fear of Allah's punishment makes us cry, Allah will never put us into Hell. The second part of the Hadith means that if we struggle and endeavour hardships for the cause of Allah, we shall be protected from His punishment.]

[Also refer to Nos: 49, 66, 290, 291, 327, 337, 341, 414, 424, 493.]

PROPHET MUHAMMAD S.A.W.

Universality of his Prophethood

22. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Every prophet was sent for his own people, but I have been sent for all of mankind. *Bukhari, Muslim*

The Seal of Prophethood

23. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The parable of myself and the other Prophets is that of a building which is complete except for one brick. Onlookers go around it marvelling at its construction and note the missing brick. It is I who has filled the empty place. No new Messenger will come after me for the building is now complete. *Bukhari Muslim*

Love of the Prophet as a Criterion of Iman

24. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

No one can be a true Believer until he love me more than his own parents, his own family, and all of mankind.

Bukhari, Muslim

[Love for the Holy Prophet S.A.W. does not mean mere singing of songs in his praise and kissing of one's fingers and nails upon hearing his name. If we really love the Holy Prophet S.A.W., we should make him the only model to follow in our lives and struggle for the mission for which he was raised.]

Obedience to the Holy Prophet S.A.W.

25. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah. *Bukhari*

26. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Do not ask me that which I do not mention to you. (Some of those who were before you were ruined by their habit of asking too many questions and then not following their Prophets. When I forbid you from anything, keep away from it altogether, and when I prescribe anything for you, carry it out as much as you can.

Bukhari, Muslim

The Mission of the Holy Prophet S.A.W.

27. Jaber reported that the Holy Prophet S.A.W. said:

Allah has sent me to complete the excellence of virtues and to perfect all good actions.

Sharh al-Sunnah

Holy Prophet S.A.W. and People of the Books

28. Abu Hurairah related that the Holy Prophet S.A.W. said:

By Him in Whose hand is my life, whoever amongst Christians and Jews hears about me but does not believe in what has been given to me shall be amongst the inmates of Hell.

Muslim

[This applies to every one who hears about him since he has been sent as Allah's last Messenger for the whole of mankind.]

Holy Prophet's Intercession on the Day of Judgement

29. Anas ibn Malik reported that Holy Prophet S.A.W. said:

My intercession with Allah on the Day of Judgement will be on behalf of all my followers, even those who are guilty of major sins.

Abu Daud, Ibn Majah, Tirmidhi

[The Holy Qur'an says: *The Day that the spirit and the angels will stand forth in ranks, none shall speak except one who is permitted by (Allah) Most Gracious, and he will speak what is right (78:38).* Intercession thus means that Allah will allow the Holy Prophet S.A.W. to seek forgiveness for his followers on the Day of Judgement and he shall seek forgiveness only for those whom Allah allows.]

[Also refer to Nos. 98, 176, 300, 388]

DAY OF JUDGEMENT

Five Questions Everyone has to Answer

30. Abu Hurairah related that the Holy Prophet S.A.W. said:

Every servant of Allah will remain standing before Allah on the Day of Judgment until he has answered five questions about five things: His age, how he spent it; his knowledge, how much he acted upon it; his money, how he acquired it and how he spent it; and his body (and health), how he used it. *Muslim*

[The Holy Qur'an says: *Allah has purchased from the Believers their souls and their belonging; For them (in return) is the Garden (of Paradise)* (9:111). Consequently all that we have in this world belongs to Allah. He will ask us on the Day of Judgement whether we spent our lives merely for seeking our own pleasures and the material gains of this world or used it to please Allah and to propagate His Deen.]

The Three Critical Stages

31. 'Aishah narrated that she once began to cry at the thought of Hell. The Holy Prophet S.A.W. asked her, *What made you cry?* She said: *The thought of Hell frightened me. Will you remember your family on the Day of Judgement?* The Holy Prophet S.A.W. replied:

There are three occasions when no one will remember anyone else. First, when the scales of justice are set up to determine whether the weight of one's good deeds is heavier or lighter; second, when the Books of Deeds are delivered until the time it is determined in which hand the Book of Deeds is delivered to a certain person, in his right hand, or the left hand, or from behind, and on receiving it in the right hand, one truthful Believer will joyously show it to others and say: *Read it*; and third, when the Bridge shall be placed over the bottomless Pit of Hell and everyone will be commanded to walk over it. *Abu Daud*

Testimony of Earth on the Day of Judgement

32. Abu Hurairah narrated that the Holy Prophet S.A.W. read this verse: *On that day it will disclose its news* (99:4). He asked: *Do you know what its news is*, and then he said:

Verily its news is that it (the earth) will bear witness against every servant or maid (of Allah) as to what he or she did upon its back by saying: He (she) did upon me such and such an action on such and such a date. *Ahmad, Tirmidhi*

[This Hadith reminds us that even the earth will testify against us on the Day of Judgement. We should therefore obey Allah in private as much as we obey Him in public.]

The Seven Who will be under Allah's Shelter of Mercy

33. Abu Hurairah related that the Holy Prophet S.A.W. said:

Seven types of people will be under the shelter of Mercy on the Day when there will be no shade other than that of Allah's Mercy: 1) a just ruler, 2) a young person who kept busy in Allah's worship, 3) a person whose heart was attached to the mosque, 4) two persons who loved each other for Allah's sake, they met for His sake and partook for His sake and left each other for His sake, 5) a man who was invited by a beautiful and charming woman but declined her offer saying, *I fear Allah*, 6) a person who gave charity so secretly that his left hand did not know what was given by his right hand, and 7) a person who remembered Allah privately, so that his eyes brimmed over with tears (out of Allah's fear).

Bukhari, Muslim

The Three to Whom Allah will not Speak

34. Abu Dharr related that the Holy Prophet S.A.W. said:

Allah will not speak to three (types of persons) on the Day of Judgement. He will not even look at them to purify them.

He repeated this three times, Abu Dharr said: *They are lost and ruined. Who are they O Holy Prophet S.A.W.? And he answered:*

Someone who lets his clothes down to touch the ground out of pride, someone who boasts about the favours he has done to others, and someone who sells his goods by swearing falsely.

Muslim

The Real Pauper

35. Abu Hurairah related: The Holy Prophet S.A.W. asked: *Do you know who is a pauper? A pauper among us is one who has neither cash (money) nor property*, the companions answered. The Holy Prophet S.A.W. said:

A pauper among my people is the one who appears on the Day of Judgement having performed the Salat, the Zakat, the Fast and all other obligations, but who has (also) abused someone, slandered someone, misused the money of the third, shed the blood of the fourth and beaten a fifth (person). Each of them will then be given a portion of his good deeds. Should he not have enough good deeds, then their sins will be transferred to his account and he will be thrown into the Fire (of Hell).

Muslim

The Holy Prophet's Special Supplication

36. 'Aishah related that she heard the Holy Prophet S.A.W. pray as follows:

O Allah! take easy account of me.

She asked *What is an easy account?* He replied:

Allah looks to the records (of the deeds of a person) and forgives him. 'Aishah, he who is asked to give account that Day will be destroyed. Ahmad

[When the Holy Prophet S.A.W. used to make this supplication it becomes all the more important for us to remember the severity of the Day of Judgement and to prepare ourselves for that Day and also to pray to Allah to make it easy for us.]

[Also refer to Nos: 55, 65, 103, 130, 212, 231, 234, 239, 267, 300, 319, 320, 328, 338, 349, 356, 357, 362, 370, 386, 405, 460, 470, 472, 484.]

PARADISE

37. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Allah the Almighty says: *I have prepared for my righteous servants that which no (human) eyes have ever seen, no ears have ever heard and no heart has ever conceived.* Recite if you wish:

So no soul knows what is hidden for him which will delight his eyes. AlSajdah 32:17 Bukhari, Muslim

38. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

Allah will ask the people of Paradise: *O dwellers of Paradise, are you well pleased now?* They will answer: *O our Lord, why should we not be pleased, when you have given us that which you have not given to any of you creatures?* He would then say: *May I not give you (something) more excellent than all that you have?* They would then ask in amazement as to what it could be and Allah would say: *I shall now bestow My everlasting pleasure upon you and shall never afterwards be displeased with you.* Muslim

39. Jaber related that the Holy Prophet S.A.W. said:

The dwellers of paradise will eat and drink but no secretions will be formed in their mouths and nostrils and they will not have to empty their bowels and bladders.

Some of the companions then asked: *What would happen to the food.* The Holy Prophet S.A.W. added:

It will pass out by means of belching and perspiration that will smell like musk (one of the best natural perfumes). *Muslim*

40. Abu Hurairah reported: I asked the Holy Prophet S.A.W., *What are creatures made of?* He replied:

Of water.

I asked, *What is Paradise made of?* He replied:

One brick of gold and one of silver. Its mortar is of musk with a strong smell and its stones are pearls and emeralds, and its earth is of saffron. Whoever enters it will be in bliss and have all that he may need. He will live forever and never die. Neither his clothes will get old nor his youth will end.

Ahmad, Darimi, Tirmidhi

[Recent advancement of knowledge has shown that life originated in water. The Holy Prophet S.A.W. being Allah's true Messenger already knew it fourteen centuries back.]

[Also refer to Nos: 68, 93, 124, 135, 151, 180, 194, 202, 217, 228, 232, 235, 249, 258, 271, 290, 297, 321, 368, 387, 435, 473.]

HELL

41. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Amongst the inmates of Hell, there will be a few whom the fire will overtake upto their ankles, others whom the fire will overtake upto their knees, others whom the fire will overtake upto their waists, and others whom the fire will overtake upto their throats. *Muslim*

42. Noman ibn Basheer related that the Holy Prophet S.A.W. said:

The mildest punishment to be inflicted on a person in Hell is that he will be made to wear a pair of sandals made of fire which will be so hot that they will make his brain boil as something boils on a stove. He will imagine that no one is undergoing a more severe punishment, though his punishment, in reality, will be the mildest in Hell. *Bukhari, Muslim*

[Let us pray that Allah guides us to the right path, forgives our shortcomings and saves us from the punishment of Hell. Ameen!]

43. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The fire of Hell was burned for one thousand years till it became red. It was then burned for one thousand years till it

became white. It was then burned for one thousand years till it became black. It is now intense black (in color). *Tirmidhi*

44. Otbah ibn Gazwan reported that the Holy Prophet S.A.W. said:

If a stone is thrown into Hell, it will continue to fall down therein for seventy years without reaching its bottom. By Allah! Hell will be certainly filled up (by sinners). *Muslim*

[This is what the Qur'an says: *But he whose balance) of good deeds will be (found) light, will have his home in a (bottomless) Pit; And what will explain to you what this (pit) is? It is a fire blazing fiercely. (101:6-11)*]

[Also refer to Nos: 21, 35, 104, 244, 245, 246, 277, 281, 322, 363, 407, 443, 474, 475.]

THIS WORLD AND THE NEXT

Value of This World and The Next

45. Sahl ibn Sa'di related that the Holy Prophet S.A.W. said:

If the worth of this world in the sight of Allah was equal to the wings of a mosquito he would not have allowed an unbeliever even a single sip of water. *Tirmidhi*

46. Mustawrid ibn Shaddad related that the Holy Prophet S.A.W. said:

The (example of the) value of this world in comparison to (that of) the Hereafter is as if you dip a finger in the ocean and then pull it out to see how much water sticks to it. *Muslim*

47. Abu Musa reported that the Holy Prophet S.A.W. said:

Whoever loves (his share of) this world harms his (share of) Hereafter and whoever loves his (share of) Hereafter harms his (share of) this world. So prefer that which will last forever to that which will come to an end.

Ahmad, Baihaqi

48. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When someone dies, the angels ask about what he sent ahead of him (for the world Hereafter) and the children of Adam ask about what he left behind (for them). *Baihaqi*

49. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Allah does not wrong anyone. A Believer is rewarded both here and in the Hereafter. An unbeliever is rewarded (only) in this world for all of his good deeds. Thus when he goes to the Hereafter, he has no (more) deeds for which he would be rewarded there. *Muslim*

[This could partly explain the material blessings of the unbelievers. Allah gives full reward of their deeds in this world and in the Hereafter they will be losers.]

50. Abu Hurairah reported that the Holy Prophet S.A.W. said:

This world for the Believers is a prison and for the unbelievers a Paradise. *Muslim*

[A Believer spends his life within the limits set up by Allah and never transgresses these limits willingly. He thus gives up his freedom and lives as one would live in a prison. An unbeliever on the other hand observes no limits in his life and enjoys it as he desires. His enjoyment, however, is very short lived and insignificant as compared to the enjoyment that waits for the Believer in the Hereafter.]

51. 'Abdullah ibn 'Umar narrated that the Holy Prophet S.A.W. once grabbed his shoulders and said:

Live in this world as though you are a stranger or a traveller (passing through it). *Muslim*

[A traveller always looks towards his destination and is not lost in his journey. Similarly a true Believer should always look and work for the Hereafter and should not get lost in this world.]

Five Valuable Things of this World

52. 'Amr ibn Maimun 'Aodi reported that the Holy Prophet S.A.W. said:

Take advantage of five things before five others occur: Your youth before you grow old; your health before you fall sick; your wealth before you become poor; your leisure before you become occupied; and your life before you die. *Tirmidhi*

[These Ahadith should remind a true Believer that this world is very insignificant, unimportant, and short lived as compared with the Hereafter. If we are wise and intelligent, we should use this as a means for sowing the seeds of good deeds, the rewards of which we will harvest when we die and enter the everlasting phase of our lives.]

[Also refer Nos: 218, 462, 467, 477, 481, 486, 494.]

OBLIGATORY PRAYERS

SALAT(FIVE DAILY PRAYERS)

Importance of Salat

53. Buraidah reported that the Holy Prophet S.A.W. said:

The difference between them (the unbelievers) and us (the Believers) is (the practice of) Salat. Whoever gives it up (willingly) becomes an unbeliever.

Ahmad, Ibn Majah, Muslim, Nasai, Tirmidhi

54. Obaidah ibn Samat reported that the Holy Prophet S.A.W. said:

Whoever performs ablution well and offers the five obligatory prayers on time and properly completes the bowing and prostration, he has a covenant from Allah to forgive him. And whoever does not do so, he has no covenant from Allah, if He wishes, He may forgive him and if He wishes, He may punish him.

Abu Daud, Ahmad, Moatta, Nasai

55. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The first thing for which a person will be judged on the Day of Judgement will be his Salat. If he had performed them properly, he will be successful, but if he had not done so, he will be destroyed.

Tirmidhi

56. Ibn Mas'ud reported: Once I asked the Holy Prophet S.A.W. which action Allah loves most. He answered:

Salat at its (proper) times.

I asked him what came next and he answered:

Obedience (and kindness) to parents.

I asked him what came next and he answered:

Jihad for the sake of Allah.

Bukhari, Muslim

Admonition to Children

57. 'Amr ibn Shu'aib related from his father that the Holy Prophet S.A.W. said:

Instruct your children to perform Salat when they are seven years old and beat them in respect of any fault in Salat when they are ten years old, and when they have reached this age, do not let them sleep together in one bed. *Abu Daud*

Blessings of Salat

58. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Tell me, if one of you had a river close to your door and he bathed in it five times a day, would any dirt be left on his body?

When he received the reply that no dirt would be left on such a body, he added:

This is the blessings of five (daily) Salats; Allah wipes out your sins with them. *Bukhari, Muslim*

59. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The five daily Salats, the two Friday Salats and the fast between two Ramadans wipe out all that may be between them as long as one guards against major sins. *Muslim*

60. Anas ibn Malik reported: Once a man came to the Holy Prophet S.A.W. and said: "*O Messenger of Allah~ I have committed a sin so execute the ordinance of Allah upon me.*" The Holy Prophet S.A.W. did not ask him about his sin, and then came the prayer time. The man prayed his Salat with the Holy Prophet S.A.W. When the Salat was finished, the man got up again and said: "*O Messenger of Allah, I have committed a crime, so execute the ordinance of Allah upon me.*" The Holy Prophet S.A.W. asked:

Have you not prayed with us?

When the man said yes, he added:

Verily Allah has forgiven your sin (on account of your prayer). *Bukhari, Muslim*

Salat al Isha and Fajr

61. 'Uthman ibn 'Affan said that he heard the Holy Prophet S.A.W. saying:

He who offers the 'Isha (night) Salat in congregation is as if he spends half the night in Nafil (voluntary) Salat and if he then also offers the Fajr Salat in congregation, it is as if he spends the whole night in Nafil Salat. *Muslim*

62. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The hypocrites find no Salat so burdensome as Fajr and 'Isha Salats and yet if they knew their blessings they would come to them even if they had to crawl (on their knees).

Bukhari, Muslim

Salat al 'Asr

63. Buraidah reported that the Holy Prophet S.A.W. said:

One who misses his afternoon Salat renders all his work in vain.

Bukhari

[The Qur'an says: *Guard strictly your Salat especially the middle Salat* (2:238). Most commentators of the Qur'an interpret this as the 'Asr Salat.]

Tahajjud (Pre-dawn) Salat

64. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The most rewarding Salat after the obligatory Salat is Tahajjud.

Ahmad, Muslim

65. It is narrated by Asmah bint Yazid that the Holy Prophet S.A.W. said:

On the Day of Judgement all men will be gathered in a vast plain and the herald of the Lord will call out: *Who are those who forsook their beds (at night) to cry before their Lord in fear and hope.* (Al-Qur'an 32:16). Those who used to pray Tahajjud will stand up at this announcement and their number will not be large. They will then be allowed to enter Paradise without being brought to account. The rest of mankind will then be commanded to report themselves for the reckoning.

Baihaqi

66. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When the last one third of the night remains, our Lord, the Glorious One, descends towards the heavens of the earth and proclaims; "*Who is there who supplicates for me, so that I may grant his supplication? Who is there who begs of Me for (anything), so that I grant it to him? And who is there who seeks My Forgiveness, so that I may forgive him?*"

Bukhari, Muslim

Nafil (Optional) Salat

67. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Almighty Allah says, "No servant of Mine can seek nearness to Me with a thing better than what I made obligatory upon him, and My servant continues to seek nearness to Me with Nafil Salt until I start loving him. When I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his legs with which he walks. If he begs Me anything, I give it to him and if he seeks My refuge, I give it to him."

Bukhari

68. Umme Habibah related that she heard the Holy Prophet S.A.W. saying:

Allah prepares a house in Paradise for every Believer who offers twelve Raka'as of Nafil Salat every day, beyond that which is obligatory for him.

Muslim

69. Hudhaifah reported that:

When anything distressed the Holy Prophet S.A.W. he used to engaged in nafil Salat.

Abu Daud

When Salat can be Delayed

70. 'Aishah narrated that she heard the Holy Prophet S.A.W. saying:

Salat is not recommended when food has been served nor at a time when a person is in need of relieving himself either way.

Muslim

Salat During Travel

71. Ibn 'Abbas narrated that:

The Holy Prophet S.A.W. used to combine the Zuhr and 'Asr Salats while travelling as well as the Maghrib and 'Isha Salats.

Bukhari

[The Raka'ah of Fardh Salat are also reduced to two. This is based on the Quranic injunction: *When you travel through earth, there is no blame on you if you shorten your Salat* (4:101).]

72. 'Amr Bin Rabi'ah reported that:

He saw the Holy Prophet S.A.W. offering Salat while riding (on a camel) irrespective of any direction.

Bukhari, Muslim

[If we are travelling, especially in an aeroplane, we can offer our Salat in any direction that the situation may allow us. This may or may not face Qibla.]

CONGREGATIONAL SALAT

Its Importance

73. Abu Hurairah related that the Holy Prophet S.A.W. said:

By Him in whose hand is my life, I have often thought that I would ask for fuel to be collected, and Adhan to be called and would appoint someone to lead the Salat, then go to those who abstained from congregational Salat and set fire to their houses before their eyes. *Bukhari, Muslim*

74. Abu Dardah related that the Holy Prophet S.A.W. said:

If there are three persons in a village or even in a desert and they do not pray together, the devil would surely overcome them. So always pray Salat in a congregation, for a wolf only injures a solitary sheep. *Abu Daud, Ahmad, Nasai*

75. Ibn 'Abbas reported that the Holy Prophet S.A.W. said:

Whoever hears the Adhan, only a genuine excuse should prevent him from following it.

They asked: "*What is the genuine excuse?*" and he answered:

Fear or illness, otherwise his prayer shall not be accepted.

Abu Daud

[In another hadith reported by Abu Daud, people asked the Holy Prophet S.A.W. what he meant by excuse. he answered, "*A danger of life or illness.*"]

Merit for the Intention of Congregational Salat

76. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever performed Wudhu (ablution) and performed it well, then went to the mosque, but found that people had finished their congregational Salat, Allah will bestow upon him the same reward as those who had offered their Salat in congregation. *Abu Daud, Nasai*

Merit of Congregational Salat

77. Abu Hurairah related that the Holy Prophet S.A.W. said:

Offering Salat in congregation carries twenty seven times greater reward than offering it alone. *Bukhari, Muslim*

[Also refer to Nos: 92, 100.]

Offering Part of Salat at Home

78. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Perform part of your Salat in your houses and do not turn them into graves. *Bukhari, Muslim*

[This refers only to Nafil and Sunnah Salat. Praying Salat is the best form of Allah's Dhikr or remembrance, which brings forth Allah's Blessings and Mercy. Thus praying part of Salat at home will hopefully bring Allah's blessings to our homes as well.]

Instruction to Women

79. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Do not prevent your women from going to the mosque, although their homes are better for them (for their Salats). *Abu Daud*

Instruction to Imams

80. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When any of you leads the Salat, he should be brief, for members among the congregation could be weak, ill, or old, and there may also be those who need to attend to their businesses. When you pray alone, you may prolong your prayer as you wish.

Bukhari, Muslim

Who Should be Imam

81. Abu Mas'ud related that the Holy Prophet S.A.W. said:

The one who has the most knowledge of the Qur'an should act as Imam. If several persons are equally learned in Qur'an, then the person who has the most knowledge of Hadith should act as Imam.

Muslim

Salat al Jum'ah (Friday Prayer)

82. Abi al Ja'ad Sumairy reported that the Holy Prophet S.A.W. said:

Whoever gives up three Friday prayers, by way of neglecting them, Allah will seal up his heart.

Abu Daud, Ibn Majah, Nasai, Tirmidhi

83. Jaber reported that the Holy Prophet S.A.W. said:

Whoever believes in Allah and the Last Day has the duty of Friday Prayer upon him, except a sick man, a traveller, a woman, a small child or a slave, Whoever neglects it for sport or trade,

Allah will abandon him; and Allah is Free (from all wants and)
Glorious. *Darqutni*

84. Salman Farsi reported that the Holy Prophet S.A.W. said:

If a person bathes on Friday, cleans himself thoroughly, combs his hair, uses perfume if available, goes to the mosque taking care not to step over anyone in the congregation, offers the prescribed portion of Salat and also listens to the sermon of Imam silently, his sins committed since the previous Friday are forgiven. *Bukhari, Muslim*

[One should not take this or any similar Hadith as an excuse for committing sins. The Qur'an says: *Those who believe and work righteous deeds, from them We shall blot out all evil (that may be) in them (29:7).* If we try our best to follow Allah's guidance and also commit a few sins, but return to Allah seeking His Forgiveness and do not persist in our sins knowingly, Allah will hopefully forgive us.]

85. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When you tell your friend to be silent while the Imam is delivering his sermon (for Friday Prayer), you have indeed indulged in vain talk. *Bukhari, Muslim*

[Another Hadith narrated by Ibn 'Abbas and reported by Ahmad states that there is no Friday Salat for one who says, "*Be silent*" while the Imam is delivering his sermon.]

[Also refer to Nos: 142, 379, 406, 449.]

WUDHU (ABLUTION)

Blessings of Wudhu

86. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Shall I tell you something whereby Allah will wipe out your sins and raise your level (of righteousness)?

Those present said: Certainly, O messenger of Allah. He said:

Performing Wudhu even in difficulty, frequently walking to the mosque, and eagerly waiting for the next Salat after one is finished. This is your Ribat (Jihad in the cause of Allah).

Muslim

87. 'Uthman Ibn 'Affan reported that the Holy Prophet S.A.W. said:

Whoever makes Wudhu and makes Wudhu well, his sins come out of his body, so much so that they even come out from under his nails. *Bukhari, Muslim*

[Also refer to No: 348.]

When in Doubt about Losing Wudhu

88. 'Abbad ibn Tamim narrated that his uncle said that the Holy Prophet S.A.W. was asked if a person felt something (like passing air) during Salat, should he interrupt his Salat? He answered:

You should not give up your Salat unless you hear a sound or smell something. *Bukhari*

Tayammum (Rubbing with Clean Sand)

89. Abu Saeed Khudri said that two men once went on a journey and did not find water for Wudhu, hence they offered their Salat by performing Tayammum. Immediately afterwards they found water. One of them repeated his Salat by performing Wudhu and the other did not. Later when they returned to the Holy Prophet S.A.W. he said to the one who did not repeat his Salat:

You observed the Sunnah and your Salat is valid.

To the one who had repeated his Salat with fresh Wudhu he said:

You shall receive a double reward. *Abu Daud, Tirmidhi*

[If clean water cannot be found or the use of water may be harmful, or its quantity is little and it is needed for the essentials of life, we are allowed to wipe our faces and hands with clean sand. This is known as Tayammum and serves as a substitute for Wudhu. (See Al-Qur'an 4:43).]

MASJID

Blessing of Masjid (Mosque)

90. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When someone makes his Wudhu at home and walks to the Masjid with the intention of discharging an obligation of Allah, each of his steps wipes out a sin while the other one adds to his virtues. *Muslim*

91. Abu Hurairah reported that the Holy Prophet S.A.W. said:

So long as you sit in the Masjid waiting for Salat and are not able to return home because of Salat, you are considered to be occupied in prayer. *Bukhari, Muslim*

92. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

When you see someone frequently going to Masjid testify that he has Iman, because Allah says: *The Masjid of Allah shall be*

visited and maintained by those who believe in Allah and the Last Day. [Al-Qur'an 9:18] Darimi, Ibn Majah, Tirmidhi

Reward for Building a Masjid

93. 'Uthman ibn Affan reported that the Holy Prophet S.A.W. said:

Allah will make a home in Paradise for whoever builds a Masjid for Him. *Bukhari, Muslim*

[The word "whoever" refers only to Believers since for the unbelievers there is no reward in the Hereafter.]

Prohibitions in Masjid

94. Hasan Basri reported that the Holy Prophet S.A.W. said:

A time will come when the conversation of people in the Masjid will center around worldly affairs. You must not sit with such people. Allah has nothing to do with them. *Baihaqi*

95. 'Amr ibn Shuaib related on the authority of his father and grandfather that:

The Holy Prophet S.A.W. forbade buying, selling, seeking lost property, and reciting poetry in the Masjid.

Abu Daud, Tirmidhi

The Recommended Manners

96. Abu Hurairah related that the Holy Prophet S.A.W. said:

If you find that Salat is about to begin in the Masjid, do not run towards it. Walk calmly and join the Salat at the point you enter the Masjid and make up what you missed afterwards.

Bukhari, Muslim

[Muslim adds: For when one of you makes the intention of Salat, he is already in Salat.]

97. Abu Dardah related that the Holy Prophet S.A.W. said:

When one of you enters the Masjid, you should Pray two Raka'as before you sit down. *Bukhari, Muslim*

[It is also recommended in Hadith that one should enter the Masjid with his/her right foot and come out with the left foot. While entering the Masjid one should pray: "O Allah! open for me Thy gates of Blessings." While leaving it one should pray: "O Allah! I seek Thy Blessing and Bounties."]

ADHAN (PRAYER CALL)

Recommended Manners and Blessings

98. 'Abdullah ibn 'Amr related that the Holy Prophet S.A.W. said:

When you hear the Mu'azzen (one who calls Adhan), repeat what he says, and then pray for blessings upon me, for everyone who prays for one blessing for me will in turn receive ten blessings from Allah. Also pray "*Wasilah*" for me (the position of intercession), which is a place in paradise that shall be given to only one person and I hope that I shall be that person. Whoever prays "*Wasilah*" for me, it becomes incumbent upon me to intercede for him (on the Day of Judgement). *Muslim*

99. Sahl bin Sa'ad reported that the Holy Prophet S.A.W. said:

Two supplications are not rejected or seldom rejected. Supplication after Adhan (between Adhan and Iqama) and at the time of Jihad, when people are engaged in fighting (for Allah's cause). *Abu Daud, Tirmidhi*

[A supplication might not always be answered the way we pray. According to Hadith, often Allah gives us something better than what we ask, or He removes one of our difficulties or He keeps the reward of our supplication for the Hereafter. In all the cases He gives us that which suits us best though we may not comprehend it.]

100. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

If people only knew what blessings lie in proclaiming Adhan and standing in the first row of congregational Salat, they would race to achieve it, and if they only knew what blessings lie in the Fajr and 'Isha Salat, they would come to them even if they had to crawl (on their knees.) *Bukhari, Muslim*

SIYAM (THE FAST)

The Importance

101. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

Whoever misses the fast for one day of Ramadhan without an excuse or illness, even a perpetual fast will not compensate for it. *Ahmed, Tirmidhi*

[An excuse here refers to an unavoidable journey or to hard physical labour. It also includes a nursing mother if it could hurt her baby or herself.]

The Blessings

102. Abu Hurairah related that the Holy Prophet S.A.W. said:

Whoever fasts during Ramadhan with Iman (faith) and seeks his reward from Allah alone, will have his past sins forgiven. Whoever prays at night during Ramadhan with Iman and seeks his reward from Allah alone will have his past sins forgiven, and whoever passes Lailat-al-Qadr (the blessed night) in prayer with Iman and seeks his reward from Allah alone will have his past sins forgiven.

Bukhari, Muslim

103. 'Abdullah ibn 'Amir reported that the Holy Prophet S.A.W. said:

Fasting and the Qur'an will both intercede for a Believer on the Day of Judgement. Fasting will say: O Lord! I denied him food and sexual pleasure during the day, so accept my intercession for him. The Qur'an will say: O Lord! I denied him the rest and sleep at night, so accept my intercession for him. Allah will accept the intercession of both.

Baihaqi

104. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

When a servant of Allah observes fast for a day for the sake of Allah, he thereby repels the Fire (of Hell) from him a distance of a journey of seventy years.

Bukhari, Muslim

[Also refer to No: 186.]

Personal Conduct during Siyam

105. Abu Hurairah related that the Holy Prophet S.A.W. said:

If a person does not avoid false talk and false conduct during fast, Allah does not care if he abstains from his food and drink.

Bukhari, Muslim

106. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Many people who fast get nothing from their fast except hunger and thirst, and many people who pray at night get nothing from it except wakefulness.

Darimi

[The Qur'an says: *O you who believe! Fasting is prescribed for you as it was prescribed to those before you, so that you may achieve "Taqwa" (righteousness)* (2:183). Thus the object of fasting is not just to stay away from food and drink but to make a conscious effort to improve our conduct and try to learn self-restraint.]

How to Observe Siyam

107. 'Ammar ibn Yasir reported that the Holy Prophet S.A.W. said:

Anyone who fasts on a day about which he is doubtful has disobeyed Abul Qasim. *Abu Daud, Ibn Majah, Tirmidhi*

[Abul Qasim is one of the many titles of the Holy Prophet S.A.W. A doubtful day is one about which one is not sure if Ramadhan has begun or come to an end. If there is a difference of opinion about the beginning and end of Ramadhan, one should follow the leaders in their respective communities and not those who have individual opinions. The Qur'an and Hadith state very clearly that one should follow those entrusted with authority and thus maintain the unity of the Muslim Ummah.]

108. Anas ibn Malik related that the Holy Prophet S.A.W. said:

Take Sahoor (early morning breakfast), for there are blessings in Sahoor. *Bukhari, Muslim*

109. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When one of you hears the Adhan while he (is eating Sahoor and) has a cup in his hand, he should not put it down till he satisfies his need from it. *Abu Daud*

110. Hafsa bint 'Umar reported that the Holy Prophet S.A.W. said:

Whoever does not make an intention to fast before daybreak, there is no fast for him. *Abu Daud, Nasai, Tirmidhi*

111. Abu Hurairah reported that the Holy Prophet S.A.W. said:

If anyone forgets while he is fasting and eats or drinks by accident, he should complete his fast, for it is Allah who has fed him and given him drink. *Bukhari, Muslim*

112. 'Aishah related that the Holy Prophet S.A.W. was asked whether one should fast when on a journey, and he replied:

Fast if you like, or postpone it if you like. *Bukhari, Muslim*

Nafil Siyam (Voluntary Fast)

113. 'Aishah related that:

The Holy Prophet S.A.W. used to fast on Mondays and Thursday. *Tirmidhi*

[Tirmidhi reported another Hadith that the Holy Prophet S.A.W. said: "A man's deeds are reported to Allah on Mondays and Thursdays and I prefer that I should be fasting when my deeds are reported"]

114. Abu Dharr reported that the Holy Prophet S.A.W. said:

If you observe fast three days in a month, then make them on the 13th, 14th and 15th nights of the (lunar) month. *Tirmidhi*

115. Ibn 'Abbas reported that the Holy Prophet S.A.W. fasted on the day of *Ashura* and instructed that it should be observed as a day of fast. He was told that it was a day honoured by the Jews as well. He said:

If I live until next year, I shall fast an extra day. *Muslim*

[*Ashura* is the day when Allah saved Prophet Moses S.A.W. and his people from Pharaoh. It falls on the tenth day of Muharram. Imam Husain, the Prophet's grandson later received his martyrdom on the same day.]

116. Abu Ayyub related that the Holy Prophet S.A.W. said:

One who observes fast during Ramadhan and then continues it through the first six days of Shawwal is as if he observes fast for the whole year. *Muslim*

[Shawwal is the Arabic month following Ramadhan. The first six days of Shawwal does not include the first day, which is Eid-ul Fitr, the day of rejoicing for the Muslim.]

117. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

None of you should fast on Friday unless you observe a fast on the preceding or following day. *Bukhari, Muslim*

Reward for Providing for One Who is Fasting

118. Zaid ibn Khalid Juhani narrated that the Holy Prophet S.A.W. said:

He who provides for the breaking of the fast of another person earns the same reward as the one who is fasting, and no reduction is made in the reward of the latter. *Tirmidhi*

Lailat al Qadr (The Blessed Night)

119. Anas ibn Malik reported that at the beginning of Ramadhan the Holy Prophet S.A.W. gave a sermon and said:

Verily a blessed month has come to you, and in this month there is a night which is better than 1,000 months. Whoever is deprived of its blessings is deprived of all good, and none is deprived of its blessings except a very unfortunate person.

Ibn Majah

120. 'Aishah related that the Holy Prophet S.A.W. said:

Search for Lailat al Qadr among the odd-numbered nights during the last ten days of Ramadan. *Bukhari*

HAJJ (PILGRIMAGE)

The Importance

121. 'Ali ibn Abi Talib reported that the Holy Prophet S.A.W. said:

If someone has the means and the transport to take him or her to the House of Allah, but does not perform Hajj, then it does not matter if he or she dies as a Jew or a Christian. This is because Almighty Allah has said: *Hajj to the House is a duty people owe to Allah, those who can afford the journey* [Al Qur'an 3: 97]. *Tirmidhi*

122. Ibn 'Umar related that a man came to the Holy Prophet S.A.W. and asked: "What makes the Hajj compulsory?" He replied:

Proper means (to perform Hajj) and the availability of conveyance. *Ibn Majah, Tirmidhi*

The Blessings

123. Abu Hurairah related that the Holy Prophet S.A.W. said:

One who performs Hajj without indulging in vain talk or committing any defaults returns from Hajj as pure as he was on the day he was born. *Bukhari, Muslim*

[This means that Allah wipes away all his sins and he becomes as sinless as he was as a new-born baby.]

124. Ibn Mas'ud related that the Holy Prophet S.A.W. said:

Perform Hajj and 'Umrah one after another, because both remove poverty and sins just as a hammer removes rust from iron, gold and silver; and there is no reward for an accepted Hajj except Paradise. *Ahmad, Nasai, Tirmidhi*

125. Abu Hurairah reported that the Holy Prophet S.A.W. said:

One who (goes to) perform Hajj and one who (goes to) perform 'Umrah are Allah's guests. If they invoke Allah, He responds to them, and if they seek His forgiveness, He forgives them. *Ibn Majah*

Jihad for Women

126. 'Aishah reported that once she asked the Holy Prophet S.A.W. for permission to take part in Jihad, and he said:

The Jihad of women is Hajj.

Bukhari, Ibn Majah

Hajj on Behalf of Someone Else

127. Laqit ibn 'Amr related that he said to the Holy Prophet S.A.W.:
"My father is very old and does not have the strength to perform Hajj or 'Umrah or to undertake this journey." The Holy Prophet S.A.W. said:

Perform Hajj and 'Umrah on behalf of your father.

Abu Daud, Tirmidhi

Blessing of 'Umrah

128. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

'Umrah followed by 'Umrah atones for that which is between the two 'Umrahs.

Bukhari, Muslim

129. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

'Umrah performed in Ramadhan is equal (in reward) to Hajj.

Bukhari

['Umrah is a special prayer associated with Ka'aba, the House of Allah. It consists of wrapping the body with unstitched plain white clothes called Ahram and then going around the Ka'aba seven times and then walking between the hillocks of Safa and Marwa seven times. Women can perform Umrah in their normal dresses. Safa and Marwa are now attached to the main building of the Haram.]

ZAKAT (POOR-DUE)

The Importance and Recommended Practice

130. Ibn Mas'ud reported that the Holy Prophet S.A.W. said:

If a person does not pay the Zakat of his properties then Allah, (on the day of the Judgement) will put around his neck huge serpents.

Then he read to us its corroboration from the Book of Allah:

Let not those who are miserly with what Allah has bestowed on them of His bounty think that it is good for them; Nay it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgement (3:180).

Ibn Majah, Nasai, Tirmidhi

131. Ibn 'Umar related that the Holy Prophet S.A.W. said:

A person who owns something is not required to pay Zakat until a year has passed.

Tirmidhi

132. It is reported by 'Ali ibn Abi Talib that 'Abbas inquired from the Holy Prophet S.A.W. about paying Zakat in advance, and he allowed it. *Abu Daud, Ibn Majah, Tirmidhi*

133. 'Aishah reported that the Holy Prophet S.A.W. said:

Zakat never mixes with a property but destroys it. *Bukhari*

[This is possible when we do not pay the due portion of Zakat and mix this with the money and property that we use. Paying Zakat, on the other hand, purifies our money and sanctifies us as well. This is what has been stated in the Holy Qur'an: *(O Prophet!) Of their goods take alms so that you may purify and sanctify them (9:103).*]

STANDARDS OF PERSONAL MANNERS

CLEANLINESS

The Importance

134. Abu Malik Ash'arie reported that the Holy Prophet S.A.W. said:

Cleanliness is half of Iman (faith). *Muslim*

135. Jaber reported that the Holy Prophet S.A.W. said:

The key to Paradise is Salat and the key to Salat is cleanliness.
Ahmad

136. Ibn 'Abbas reported that the Holy Prophet S.A.W. once passed by two graves and said:

Their occupants are being punished but not for major sins. One of them did not keep away from being contaminated by urine, while the other went on spreading slander. *Bukhari, Muslim*

Physical Obligations

137. 'Aishah related that the Holy Prophet S.A.W. said:

There are ten things which are dictates of the Religion of Nature (Islam): Clipping the moustache, letting the beard grow, using Miswak (cleaning of teeth), sniffing up water (in the nose during Wudhu), paring nails, washing the finger joints, plucking the hair of the armpit, shaving the pubic hair and cleaning with water (after using the toilet).

The narrator said that she forget the tenth one. *Muslim*

[These things are the Sunnah of our beloved Prophet S.A.W. Thus practising them will not only bring us close to nature, but will also be a means of receiving Allah's blessings in both the worlds. In another narration circumcision has also been mentioned.]

138. Anas ibn Malik narrated that:

For trimming the moustache, paring the nails, removing the hair of the armpit and below navel, the limit has been laid down for us (by the Holy Prophet S.A.W.) It is that we should not leave these undone for more than forty days. *Muslim*

In the Toilet

139. Salman reported that:

The Holy Prophet S.A.W. forbade us to turn our faces towards Qiblah (Makkah) while passing stool or urine. He also forbade us from wiping our private parts with our right hands. *Muslim*

140. 'Umar Farooq stated that:

The Holy Prophet S.A.W. once saw me urinating while standing and told me not to do so, so I never urinated again while standing. *Ibn Majah, Tirmidhi*

Cleaning the Teeth

141. Abu Hurairah narrated the Holy Prophet S.A.W. said:

If I did not find it difficult for my followers, I would have ordered them to clean their teeth with Miswak for every Salat. *Bukhari, Muslim*

142. 'Aishah reported that the Holy Prophet S.A.W. said:

The superiority of the prayer for which teeth have been cleaned by Miswak over the prayer for which Miswak has not been used is seventy times.

[Miswak is a twig that has a refreshing smell and lots of fibers. It serves the purpose of toothpaste and brush simultaneously.]

Taking a Bath

143. 'Aishah reported that:

Whenever the Holy Prophet S.A.W. took bath due to impurity, he would first wash his hands and then make ablution as he used to do for Salat. He would then clean the base of his fingers. Then he used to pour three jugs (of water) upon his head and allow it to flow over his entire body. *Bukhari, Muslim*

[It is needless to mention that if the private parts are not clean, we should wash them first and then take bath as described in this Hadith.]

144. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

A bath (ghusl) is obligatory after sexual intercourse. *Muslim*

145. Anas ibn Malik reported that: A woman asked the Holy Prophet S.A.W. about a woman who sees in her dream what a man would see in his (sexual) dream. He said:

If she experiences what a man experiences (i.e., orgasm), she should take a bath. *Muslim*

[A bath is also necessary after seminal discharge.]

[Also refer to No: 84.]

MUTUAL GREETINGS (ASSALAMU 'ALAIKUM)

Recommended Manners

146. Jaber reported that the Holy Prophet S.A.W. said:

Greeting (Salam 'Alaik) is before talking. *Tirmidhi*

[We should follow this Hadith not only in our personal meetings, but also in our telephone conversations and in our mutual correspondence as well.]

147. Qatadah reported that the Holy Prophet S.A.W. said:

When you enter a house, greet its inmates (with Salam 'Alaikum) and when you come out, leave it with (the same) greeting.

Bukhari

148. Abu Umamah reported that the Holy Prophet S.A.W. said:

The best (in his conduct) among you before Allah is he who greets first. *Abu Daud, Ahmad, Tirmidhi*

149. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

When People of the Book greet you with "Assalamu 'Alaikum," you should say, "Wa 'Alaikum" (the same to you).

Bukhari, Muslim

[Also refer to No. 221.]

Who should Greet Whom?

150. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

A rider should greet a pedestrian, a pedestrian should greet the one who is sitting, and a small party should greet a large party.

Bukhari, Muslim

The Blessings

151. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

By him in whose Hand is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love each other. Shall I tell you something that will help you

love one another? Spread the greeting of peace (*"Assalamu 'Alaikum"*) amongst yourselves. *Muslim*

152. Imran bin Hussain reported that:

A man came to the Holy Prophet S.A.W. and said: *As Salam 'Alaikum*. He returned his greetings and said that the man had earned ten rewards. Then another person came and said: *As Salam 'Alaikum Wa Rahmatullah* (Peace be upon you and the Mercy of Allah). The Holy Prophet S.A.W. returned his greetings and said that the man had earned twenty rewards. Later a third person came and said: *As Salam 'Alaikum Wa Rahmatullah Wa Barakatuhu* (Peace be upon you and Mercy of Allah and His blessings). The Holy Prophet S.A.W. returned his greeting and said that the man had earned thirty rewards.

Abu Daud, Tirmidhi

DRESS

Recommended Manners

- 153.** Abu Ahwas narrated on the authority of his father. Once I went to visit the Holy Prophet S.A.W. while I was poorly dressed. He asked me if I had some wealth. I replied that I did, and he asked me what kind it was. I replied that Allah had blessed me with every kind of wealth. He then said:

When Allah has bestowed wealth upon you, the effect of His Grace and Favour should be visible upon you. *Ahmad, Nasai*

Basic Prohibitions

- 154.** 'Amr ibn Shu'aib narrated on the authority of his father that the Holy Prophet S.A.W. said:

When you eat, drink, or give charity, let no extravagance or pride be mixed with it. *Ibn Majah, Nasai*

- 155.** 'Abdullah ibn 'Abbas narrated that:

The Holy Prophet S.A.W. cursed the men who imitated women and the women who imitated men (in dress or manners).

Abu Daud, Bukhari, Ibn Majah, Tirmidhi

- 156.** Hudhaifah related that the Holy Prophet S.A.W. forbade wearing silk and brocade for men and also drinking out of gold and silver vessels and said:

These are for the non-Muslims in this world and reserved for you in the Hereafter. *Bukhari, Muslim*

EATING

Recommended Manners

157. 'Umar ibn Abi Salamah related: I was a boy under the care of the Holy Prophet S.A.W. and while eating my hand used to wander around in the plate. He said to me:

When you eat start by saying *Bismillah* (I begin in the name of Allah), eat with your right hand, and eat that which is nearest to you in the plate.

Bukhari, Muslim

158. 'Aishah narrated that the Holy Prophet S.A.W. said:

When one of you eats but forgets to remember Allah (i.e., say Bismillah) let him say, *Bismillahe Awwaluhu Wa 'Akharuhu* (In the name of Allah in its beginning and its end).

Abu Daud, Tirmidhi

159. Jaber narrated that the Holy Prophet S.A.W. said:

Whoever believes in Allah and the Last Day should not sit at a table where wine is served.

Nasai, Tirmidhi

Remembering Allah after Meals

160. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

Allah is pleased when a man eats or drinks something and then praises Him for it.

Muslim

[We praise Allah by saying *Al-Hamdu lil-Lah*.]

161. Abu Saeed Khudri reported that when the Holy Prophet S.A.W. finished his meal, he used to say:

All praise is for Allah who fed us, gave us drink and made us Believers.

Abu Daud, Ibn Majah, Tirmidhi

[It is recommended to learn this and other invocations in Arabic and to recite them at the proper occasions.]

Seeking Allah's Blessings

162. Jaber related that he heard the Holy Prophet S.A.W. saying:

The devil is with each one of you in everything you do, even when you eat. So if one of you drops a morsel, you should clean it and eat it, and not leave it for the devil. Moreover, when you finish the meal, you should lick your fingers, because you do not know which part of your food has the most blessings.

Muslim

163. 'Umar ibn al-Khattab related that the Holy Prophet S.A.W. said:

Eat together, not alone, for blessings come with company.

Ibn Majah

DRINKING WATER

Recommended Manners

164. Anas ibn Malik reported that:

The Holy Prophet S.A.W. prohibited us to drink in a standing position.

Muslim

[Most of the scholars agree that it is not unlawful to drink in a standing position, but against the Islamic etiquettes and the expected norms of Muslim Society.]

165. Ibn 'Abbas related that the Holy Prophet S.A.W. said:

Do not drink in one draught like a camel, but in two or three pauses pronouncing Allah's name when you start and praising Him when you finish.

Tirmidhi

Basic Prohibitions

166. Ibn 'Abbas reported that:

The Holy Prophet S.A.W. forbade breathing into a drinking pot.

Abu Daud, Ibn Majah

167. Abu Saeed Khudri reported that:

The Holy Prophet S.A.W. forbade drinking from a broken place in a cup and from blowing into a drink.

A man asked: What about straws floating on the surface? He answered:

You should take them out.

Abu Daud, Tirmidhi

Milk as a Substitute for Food

168. 'Abdullah ibn 'Abbas reported that the Holy Prophet S.A.W. said:

When one of you drinks milk, let him say: *O Allah! Increase it for us*, since there is nothing except milk that serves as food and drink at the same time.

Abu Daud, Tirmidhi

[Recent advancements in science have shown that milk serves as a complete diet. The Holy Prophet S.A.W., being Allah's Messenger, knew it 1400 years back.]

RESTING AND LYING

Recommend Manners

169. Abu Hurairah reported that the Holy Prophet S.A.W. saw a man lying on his stomach and said:

This is a position Allah does not like. *Tirmidhi*

[Lying on the stomach interferes with one's digestion and is also bad for the back.]

170. Abu Qatadah reported that:

When the Holy Prophet S.A.W. rested at night, he used to lie on his right side. *Sharh al Sunnah*

SNEEZING AND YAWNING

Recommended Manners

171. Abu Ayyub reported that the Holy Prophet S.A.W. said:

When one of you sneezes, let him say; *Al Hamdu lil Lah Kullai Halin* (All praise is for Allah in every circumstance). He who hears him then should say, *Yar Hamukum Allah* (May Allah be kind to you). The one who sneezes should then respond; *Yahdi Kum Allah Wa Yusleh Balakum* (May Allah guide you and make your affairs goods). *Darimi, Tirmidhi*

172. Abu Hurairah reported that:

The Holy Prophet S.A.W. covered his face with his hand or his garment when he sneezed. *Abu Daud, Tirmidhi*

WEARING SHOES

Recommended Manners

173. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When you put on your shoes begin with the right foot, and when you take them off begin with the left foot.

Bukhari, Muslim

SEEKING GOOD COMPANY

Recommended Criteria

174. It is reported by Abu Hurairah and Abu Khallad that the Holy Prophet S.A.W. said:

If you find a person who is blessed with abstention from worldly possession and avoids vain talk, then be close to him, for such a person is blessed with divine wisdom. *Baihaqi*

175. Waselah ibn Khattab related that a man came to the Holy Prophet S.A.W. while he was sitting in the mosque. The Holy Prophet S.A.W.: moved to a side for him. The man said: "*O Messenger of Allah, there is ample space.*" Then the Holy Prophet S.A.W. said:

It is the duty of a Muslim that when he sees his brother, he should move to a side for him, (and let him sit closely). *Baihaqi*

Importance of Dhikr (Allah's Remembrance)

176. Abu Hurairah reported that the Holy Prophet S.A.W. said:

A company wherein there is no mention of Allah the Exalted and no supplication for the blessings of His Prophet will be afflicted by remorse. If Allah wills, He might punish them and if He wills, He might forgive them. *Tirmidhi*

177. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Those who leave a company in which there has been no Dhikr of Allah leave it like the corpse of a donkey and suffer remorse.

Abu Daud

[It is recommended that when we sit together we should spend a few moments for remembering Allah and His Prophet.]

FAMILY LIFE

KINDNESS TO PARENTS

The Importance

178. 'Abdullah' ibn 'Amr related that a man came to the Holy Prophet S.A.W. and said: *I wish to make a covenant with you to migrate and fight in the cause of Allah.* He inquired:

Is either of your parents alive?

The man answered, *Indeed, both of them.* The Holy Prophet S.A.W. then inquired:

Are you seeking reward from Allah?

The man said, *Yes! Indeed.* The Holy Prophet S.A.W. then said:

Then go back to your parents and serve them well.

Bukhari, Muslim

179. Abu Barkah related that the Holy Prophet S.A.W. said:

Almighty Allah may forgive all sins He pleases, except disobedience to parents; and Allah hastens (punishment) in this life for one who disobeys his parents.

Baihaqi

Special Position of Mother

180. Mu'awiyah ibn Jahima narrated: I went to the Holy Prophet S.A.W. and said: *O Messenger of Allah! I intend to join a battle (to fight for the cause of Allah) and have come to you for consultation.* The Holy Prophet S.A.W. inquired if my mother was alive and I replied: *Yes.* The Holy Prophet S.A.W. then said:

Stay close to your mother (to serve her well), because Paradise lies at her feet.

Ahmad, Baihaqi, Nasai

181. Abu Hurairah narrated that a man came to the Holy Prophet S.A.W. and asked: *O Messenger of Allah! Of all people, who is most entitled to my kindness and good company?* He answered:

Your mother.

The man asked, *Who comes next?* He answered:

Your mother.

The man again asked, *Who comes next?* He answered:

Your mother.

The man then asked, *Who comes next?* He answered:

Your father.

Bukhari, Muslim

Kindness even to a Disbelieving Mother

182. It is narrated by Asmah bint Abu Bakr that during the treaty of Hudaibiyah, her mother, who was then a pagan, came to see her from Makkah. She informed the Holy Prophet S.A.W. of her arrival and also that she needed help. He said:

Be good to your mother.

Bukhari, Muslim

Disobedience to Parents: A Major Sin

183. Anas ibn Malik reported that once the Holy Prophet S.A.W. was asked about major sins and he replied:

They are: To associate something with Allah, to disobey one's parents and to cause them pain or injury, to kill someone unlawfully, and to give false evidence.

Bukhari

[All obediences are always subjected to obedience to Allah. If one's parents ask disobedience to Allah, the Qur'an says: *But if they strive to make thee join in worship with Me things of which you have no knowledge, obey them not, yet bear them company in this life with justice (and kindness) and follow the way of those who turn to Me (31: 15)*]

Obligation to Parents after Death

184. Abu Usaid Sa'idi related that once a person belonging to the tribe of Bani Salamah came to the Holy Prophet S.A.W. and asked. *O Messenger of Allah! Do my parents have some right over me even after they have died?* He answered:

Yes! You must pray to Allah to bless them with His Mercy and Forgiveness, fulfill the promises they have made to anyone, and give due regards to their relatives and friends.

Abu Daud, Ibn Majah

185. It is narrated by Anas ibn Malik that the Holy Prophet S.A.W. said:

Often it so happens that someone has been disobedient to one or both of his parents in their lifetime and he has thus earned their displeasure. But if after their deaths he sincerely prays to Allah to bless them with His Mercy and Forgiveness, Allah then declares this disobedient person as an obedient one.

Baihaqi

[This is a glad tiding for those who have lost either or both of their parents. If they pray for them sincerely and constantly, Allah will forgive their faults regarding their obligation towards parents and would hopefully forgive their parents too. This Hadith also shows the importance of our obligations towards our parents and reminds us to pray for them as long as we live.]

[Also refer to No: 56.]

MARRIAGE

Encouragement for Marriage

186. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

Young men, those of you who can support a wife should marry, for this keeps your eyes from gazing at other women and also protects you from immorality. Those who cannot should devote themselves to fasting, which will help them to control their desires.

Bukhari, Muslim

187. Anas ibn Malik reported that the Holy Prophet said:

When a man has married, he has indeed perfected half his religion. Then let him fear Allah for the remaining half.

Bukhari

Recommended Guidelines

188. Abu Hurairah related that the Holy Prophet S.A.W. said:

Men marry women for four reasons: for their money, their status in society, their beauty, and their religion. Marry one who is best in religion and you will (be happy and) successful.

Bukhari, Muslim

189. Abu Hurairah related that the Holy Prophet S.A.W. said:

No one should make a proposal (of marriage) against the proposal of his brother until he weds or withdraws his offer.

Bukhari, Muslim

190. 'Abdullah ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

Women who marry without a witness (in secrecy) are adulteresses.

Tirmidhi

[Needless to mention this applies to men as well.]

191. 'Umar ibn al-Khattab related that the Holy Prophet S.A.W. said:

Do not go to extremes in the matter of dowries. *Nasai, Tirmidhi*

192. Mughirah ibn Shiban reported that the Holy Prophet S.A.W. asked a man who wanted to marry a certain woman if he had seen her. When the man said no, he said:

Look at her because it is more proper that the love should be cemented between the two of you.

Ahmad, Ibn Majah, Nasai, Tirmidhi

The Unnatural Act in Marriage

193. Abu Hurairah related that the Holy Prophet S.A.W. said:

He who performs the unnatural act with his wife lies under the curse of Allah.

Abu Daud, Ahmad

Divorce

194. It is related by Thoban that the Holy Prophet S.A.W. said:

The sweet smell of Paradise is forbidden to the woman who demands divorce from her husband except on account of severe hardship.

Abu Daud, Ahmad, Ibn Majah, Tirmidhi

Kindness Towards Wife

195. Abu Hurairah related that the Holy Prophet S.A.W. said:

A believing man must not hate a believing woman. If he dislikes one of her qualities, he will be pleased with some other qualities that she may have.

Muslim

196. Ibn 'Abbas reported that the Holy Prophet S.A.W. said:

Shall I inform you about the best treasure a man can have? A virtuous wife who pleases him whenever he turns to look towards her, who obeys him, and who guards herself when he is absent from her.

Abu Daud

[A virtuous wife according to this Hadith is the best treasure a Muslim can have. This is the respect and position that Islam gives to a virtuous woman, whereas in the pre-Islamic age women were treated like cattle with no respect, and baby girls were buried alive.]

197. Abu Hurairah related that the Holy Prophet S.A.W. said:

The most perfect Believer in his faith is he whose conduct is best, and the best amongst you is he who behaves best towards his wife.

Tirmidhi

198. Abu Mas'ud reported that the Holy Prophet S.A.W. said:

When a man spends his money for the sake of Allah, he will be rewarded even for a single morsel that he puts into the mouth of his wife. *Bukhari, Muslim*

199. 'Abdullah ibn 'Amr ibn 'As reported that the Holy Prophet S.A.W. said:

It is a sin for a man to hold back the money that he should spend on those who depend on him. *Muslim*

Obligations Towards Husband

200. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

If I were to order anyone to prostrate before another, I would have ordered the wife to prostrate before her husband. *Tirmidhi*

201. Thoban narrated that the Holy Prophet S.A.W. was asked: *What kind of property is best?* He said:

The best of properties are: A remembering tongue (i.e., engaged in Allah's Dhiker), a grateful heart and a believing wife who helps him in his Iman. *Ahmed, Ibn Majah, Tirmidhi*

[Such was Khadijah, the first wife of the Holy Prophet S.A.W. She was the first to accept Islam. She always consoled the Holy Prophet S.A.W. at the time of his anxiety and also helped him financially for the propagation of Islam. This is how a virtuous wife should help her husband to struggle for the sake of Islam.]

202. Umme Salamah reported that the Holy Prophet S.A.W. said:

If a woman dies and her husband is pleased with her, she will enter Paradise. *Tirmidhi*

[A Muslim husband will be pleased with his wife only when she is first obedient to Allah, then to him.]

OBLIGATIONS TOWARDS CHILDREN

Calling Adhan for a Newborn

203. Abu Rafey related that:

He saw the Holy Prophet S.A.W. calling the Adhan in the ears of Hasan ibn Ali after his birth to Fatimah. *Abu Daud, Tirmidhi*

Tasmiyah (Giving a Name to a Newborn)

204. 'Abdullah ibn 'Abbas reported that the Holy Prophet S.A.W. said:

A child has a right to be given a good name by his parents and to be taught good manners. *Baihaqi*

- 205.** ‘Abdullah ibn ‘Umar narrated that the Holy Prophet S.A.W. said:
Of all names, those Allah likes most are ‘Abdullah and ‘Abdul
Rahman. *Muslim*

The First Words to be Uttered by a Child

- 206.** It is reported by ‘Abbas that the Holy Prophet S.A.W. said:
Let the Kalima of *La ilaha il lal Lah* (there is no god but Allah)
be the first words your child utters and instruct them to utter the
same at the time of their death. *Baihaqi*

Recommended Guidelines for Treatment

- 207.** Ayyub ibn Musa related that the Holy Prophet S.A.W. said:
A father can give his son (and daughter) nothing better than
good manners. *Tirmidhi*
- 208.** Abu Hurairah reported that the Holy Prophet S.A.W. kissed his
grandson Hasan ibn Ali in the presence of Aqra bin Habis,
whereupon Aqra said: *I have ten children and I have not kissed*
anyone of them. The Holy Prophet S.A.W. looked towards him and
said:

He who is not kind to others will not receive kindness.
Bukhari, Muslim

- 209.** Abu Hurairah narrated that the Holy Prophet S.A.W. said:
There is no child who is not born upon the natural state (Islam).
Then his parents make him a Jew or Christian or Magian.
Bukhari, Muslim

- 210.** Numan ibn Bashir reported: My father once took me to the Holy
Prophet S.A.W. and said: *"I have given a slave to this son of*
mine." The Holy Prophet S.A.W. asked him:

Have you done the same for all your children?

My father replied that he had not done so. The Holy Prophet S.A.W.
said:

Remember your duty to Allah and be fair to all your children.
My father then revoked his gift to me. *Bukhari, Muslim*

Reward for the Care of a Daughter

- 211.** Soraqah ibn Malik related that the Holy Prophet S.A.W. said:

Shall I not teach you the best form of charity? Taking care of your daughter who has been returned to you, and who has no earning member except you. *Ibn Majah*

[In Islam the best form of charity is the money spent on one's own family, especially if it is spent on a widowed or divorced daughter.]

212. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Whoever takes care of two girls till they attain maturity (and get married), he and I will come on the Resurrection Day like this.

Saying this he joined his fingers. *Muslim*

[This Hadith and the other Ahadith that speak of Allah's boundless rewards should not be taken as verbatim. If someone lives a sinful or unclean life and acts on a single Hadith, he would not be entitled to Allah's boundless rewards. One has to live a righteous life to receive the blessings of this and other related Ahadith.]

Responsibility of Marriage

213. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

Whoever is blessed with children should teach them good manners, and arrange for their marriage when they arrive at puberty. If someone does not do this and the children take to ways that are forbidden, the parents will be held responsible.

Baihaqi

Spending on the Family

214. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Of the money that you spend in the cause of Allah, the money that you spend in procuring the freedom of a slave, the money that you give away in charity to the poor, and the money that you spend on your wife and children seeking reward from Allah, the highest in respect of reward is that which you spend on your wife and children. *Muslim*

Position of Elder Brother

215. Said ibn 'As reported that the Holy Prophet S.A.W. said:

The right of the elder brother over the younger is that of the father upon his son. *Baihaqi*

BENEVOLENCE TO RELATIVES

Recommended Guidelines and Blessings

- 216.** ‘Abdullah ibn ‘Amr related that the Holy Prophet S.A.W. said:

One who reciprocates in doing good is not the one who upholds the ties of kinship. It is the one who is kind to them when they are hostile to him. *Bukhari*

- 217.** It is reported by Jubair ibn Mot‘im that the Holy Prophet S.A.W. said:

Whoever severs the bonds of kinship shall not enter Paradise. *Bukhari, Muslim*

- 218.** Abu Barkah narrated that the Holy Prophet S.A.W. said:

There are two sins for which the punishment is hastened in this world, along with what is in store for the sinner in the next world; one is rebellion (against Allah) and the other is severance of blood relation. *Abu Daud, Tirmidhi*

- 219.** Anas ibn Malik related that the Holy Prophet S.A.W. said:

Whoever desires that his provision be increased and that his life be extended should uphold the ties of kinship. *Bukhari, Muslim*

- 220.** Abu Hurairah reported that the Holy Prophet S.A.W. was asked which form of charity was best. He said:

The charity to the needy; and begin this with your near relatives. *Abu Daud*

[Another Hadith states that helping a needy relative brings a twofold reward, one for charity and the other for upholding the ties of kinship.]

SOCIAL NORMS AND OBLIGATIONS

Mutual Obligations of Believers

221. Abu Hurairah related that the Holy Prophet S.A.W. said:

The rights of a Muslim upon a Muslim are six: When you meet him, salute him; when he seeks advice, give him advice; when he sneezes and praises Allah (*Al Hamdu lil'Lah* i.e., All Praises are due to Allah), respond to him by saying *Yarhamukum Allah* (i.e., Allah's Mercy be upon you); when he falls ill, visit him; and when he dies, follow his bier. *Muslim*

[In another narration reported in Bukhari and Muslim by Bar'a ibn Azib it has been stated that supporting a weak is also one of our social obligations that we as Muslims owe to our society.]

222. Ibn 'Umar reported that once the Holy Prophet S.A.W. ascended the pulpit and proclaimed with a loud voice:

O people! Whoever has accepted Islam with his tongue while the Faith is not firmly rooted in his heart, let him not oppress the Believers, or make fun of them or follow their secrets, for whoever follows the secrets of others, Allah will follow his secrets and will disgrace him even though he may be in the most interior part of his home. *Tirmidhi*

223. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Every Muslim is a brother to another Muslim. He should not cheat him, tell him a lie, or humiliate him. Everything owned by a Muslim is forbidden to another Muslim, especially his property and his blood. Righteousness is an attribute of the heart. It is also evil for a person to look down on other Muslims. *Tirmidhi*

224. Jarer reported:

I took allegiance to the Holy Prophet S.A.W. on the conditions of establishing Salat, paying Zakat and advising every Muslim. *Bukhari, Muslim*

[Iman is completed only when we perform our duty to Allah and also to our fellow human beings. Thus advising fellow Muslims is also one of our obligatory duties and the best advice is to invite our brothers and

sisters to virtues that bring Allah's blessings and to stop them from evils that bring Allah's wrath and punishment.]

225. Abu Hurairah related that the Holy Prophet S.A.W. said:

The Believer is (like) a mirror to a Believer. He removes his sufferings and also protects him in his absence.

Abu Daud, Tirmidhi

226. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

None of you has Iman unless he loves for his brother what he loves for himself.

Bukhari, Muslim

[As explained earlier, Iman (faith) has many levels. This Hadith refers to one of the highest levels of Iman. If one lacks this attribute, he will not be called an unbeliever or hypocrite.]

[Also refer to Nos: 35, 243, 248, 261, 358, 365, 460.]

Regards Towards Elders and Teachers

227. Abu Musa Ash'ari reported that the Holy Prophet S.A.W. said:

It is part of glorifying Allah that you show respect to a grey-haired Muslim and also to a person who teaches the Qur'an.

Abu Daud

Helping Fellow Muslims

228. Abu Sayeed related that the Holy Prophet S.A.W. said:

Whoever clothes a naked Muslim, Allah will clothe him with the green robes of Paradise; whoever feeds a hungry Muslim, Allah will feed him from the fruits of Paradise and whoever gives drink to a thirsty Muslim, Allah will give him drink from the Fountain (of Paradise).

Abu Daud, Tirmidhi

[To receive this and other rewards from Allah, the first thing we need to do is to perform our obligatory duties to Allah and then to our fellow human beings. One or two virtuous acts alone may not bring to us Allah's rewards.]

229. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

Help your brother when he commits a wrong or a wrong is committed against him.

Someone asked, *O Messenger of Allah! I could help him if a wrong is committed against him, but how shall I help him if he is himself committing a wrong?* He answered:

Stop him from committing the wrong, that is helping him.

Bukhari

Helping the Widow and the Poor

230. 'Safwan ibn Salim reported that the Holy Prophet S.A.W. said:

He who looks after the needs of the widow and the poor is like a warrior fighting for the cause of Allah or like a person who fasts during the day and prays all night. *Bukhari*

Visiting the Sick

231. Abu Hurairah related that the Holy Prophet S.A.W. said:

Allah, the Lord of Honour and Glory, will say to a person on the Day of Judgement: *O son of Adam! I was sick and you did not visit me.* The man will exclaim: *O Lord! How could I have visited you? You are the Lord of the worlds.* Allah will then say: *Did you not know that My servant so and so was sick, but you did not visit him. Had you visited him, you would have found Me with him.* *Muslim*

232. Thoban reported that the Holy Prophet S.A.W. said:

When a Muslim brother visits his Muslim brother in sickness, he certainly gathers the fruits of Paradise until he returns. *Muslim*

233. 'Umar ibn al-Khattab reported that the Holy Prophet S.A.W. said:

When you visit a sick person, ask him to pray for you since his prayer is like that of the angels. *Ibn Majah*

[Also refer to No: 221]

Honouring the Guest

234. Abu Shuraih Khalid ibn 'Amr al-Khuzai reported that the Holy Prophet S.A.W. said:

He who believes in Allah and the Last Day should honour his guest according to his rights.

He was asked: *What are his rights?* The Holy Prophet S.A.W. answered:

A day and night of generous treatment and hospitality of three days. That which you may offer beyond this will be regarded as charity. *Bukhari, Muslim*

[Muslim adds: It is not permissible for a Muslim to stay with one of his brothers so long as to put his host into sin. He was asked: *How could he put him into sin?* The Holy Prophet S.A.W. answered: *By staying so long that the host has nothing left to offer.*]

235. Abu Hurairah related that the Holy Prophet S.A.W. said:

It is part of Sunnah that a man should go with his guest upto the door of his home. *Ibn Majah*

Shaking Hands and Exchanging Presents

236. 'Ata Khurasani related that the Holy Prophet S.A.W. said:

If you shake hands with each other, dislike will go away, and if you give each other presents and love, malice will go away.

Moatta

Sitting in a Company

237. 'Abdullah ibn Mas'ud related that the Holy Prophet S.A.W. said:

When there are three people, no two should talk leaving the third alone since this may grieve him. *Bukhari, Muslim*

Meeting with a Smile

238. Jaber reported that the Holy Prophet S.A.W. said:

Every good deed of a Muslim is a charity and it is one of the good deeds that you meet your brother with a smiling face.

Abu Daud, Tirmidhi

Covering Up Faults

239. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

He who covers the faults of a Muslim will have his faults covered by Allah on the Day of Judgement. *Bukhari, Muslim*

[This is exempted in three situations: (1) in the Court of Law, (2) opinion in a proposal for marriage, and (3) person representing any public office.]

Severing Relations

240. Abu Ayyub Ansari related that the Holy Prophet S.A.W. said:

It is not permitted for two Muslims who have had a dispute to keep away from each other for more than three days. The better of the two is the one who is the first to greet the other (and thus bring about the reconciliation). *Bukhari, Muslim*

241. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

The deeds of men are presented (to Allah) twice a week on Mondays and Thursdays. Allah then forgives every believing

servant except the one who feels malice towards one of his brothers. Allah says: *Leave these two till they reconcile.*

Muslim

[Allah forgives the sins of those who repent and turn back to Allah seeking His forgiveness. Furthermore, when malice exists between two persons, both are equally responsible to bring about reconciliation to seek Allah's forgiveness.]

Friendship

242. Abu Dharr reported that the Holy Prophet S.A.W. said:

The best of (social) actions is to love and hate for (the cause of) Allah. (Abu Daud)

243. Abu Hurairah reported that the Holy Prophet S.A.W. said:

A person follows the faith of his friends, so be careful in making your friends. *Abu Daud, Tirmidhi*

Depriving a Muslim of his Rights

244. Abu Umamah ibn Harith reported that the Holy Prophet S.A.W. said:

Allah decrees Hell and debars Paradise for one who takes away the right of a Muslim by a false oath.

A man asked, *O Messenger of Allah! Even if it be an insignificant thing?* He answered:

Even if it should be a twig of a wild berry. *Muslim*

Killing a Muslim

245. Abu Barakah Thaqafi has related that the Holy Prophet S.A.W. said:

When two Muslims confront each other with swords and one of them is killed, both end up in Hell.

When Abu Barakah asked: *O Messenger of Allah! As to the one who kills, it is understandable, but why the other who is killed?* He answered:

The other was also eager to kill his opponent. *Bukhari, Muslim*

246. Abu Hurairah and also Abu Sayeed narrated that the Holy Prophet S.A.W. said:

If all the dwellers of heaven and earth join to take the blood of a Believer, Allah will surely throw them all to the fire (of Hell).

Tirmidhi

[The Holy Qur'an says: *If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever); and the wrath and curse of Allah is (also) upon him, and a dreadful penalty is (also) prepared for him (4:93).*]

Rights of Neighbours

247. Abu Hurairah related that the Holy Prophet S.A.W. said:

By Allah, he does not believe, by Allah, he does not believe, by Allah, he does not believe.

He was asked: *Who does not believe?* and he answered:

He whose neighbour is not secure against his mischief.

Bukhari, Muslim

248. 'Aishah and also Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Archangel Jabraiel kept on exhorting me about the rights of neighbours so much that I thought he might include them in the category of heirs.

Muslim

249. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

One whose neighbour is not safe from his mischief shall not enter Paradise.

Muslim

Regards Towards Younger and Elder

250. Ibn 'Abbas related that the Holy Prophet S.A.W. said:

He is not one of us who is not kind to our young ones and shows respect to our elders, nor invites others to virtues and stops them from evils.

Tirmidhi

[Inviting others to virtue and stopping them from evil is also one of the essential attributes of all Believers. The Qur'an says: *The Believers, men and women, are protectors of one another; they enjoin what is good and forbid what is evil; they observe regular Salat, practice regular charity, and obey Allah and His Messenger; on them Allah will pour His Mercy, for Allah is Exalted in Power and All-Wise (9:71).*]

Unity of Muslim Ummah

251. Abu Dharr narrated that the Holy Prophet S.A.W. said:

Whoever departs from the united body (of the Muslim Ummah) even for a hand's length, has indeed taken off the rope of Islam from his neck.

Abu Daud, Ahmad

[The unwise among us try to divide the Muslim Ummah on such minor issues as the sighting of the moon for the celebration of Eid, or praying according to a certain accepted Fiqah. We should be very careful of such persons and try our best to preserve the unity of the Ummah and maintain the love and harmony in our community.]

252. Muadh ibn Jabl reported that the Holy Prophet S.A.W. said:

Surely the devil is (like) a wolf to man. Just as the wolf attacks the sheep that strays far from the flock, wanders away and goes to a corner, the devil attacks the person who separates from the community. So avoid the branching paths and stick to the united body and the majority. *Ahmad*

[This Hadith gives us the cardinal principle for preserving our unity, i.e., in case of minor disputes, we should follow the majority in our respective communities.]

253. 'Umar ibn Khattab reported that the Holy Prophet S.A.W. said:

Allah will not gather my followers over misguidance, and (remember!) the Hand (and Mercy) of Allah is upon the united body. Whoever becomes separate from it, will be separated (from the Muslim Ummah and) enter hell. *Tirmidhi*

[We should remember that more than 90% of the Muslim Ummah always followed the Sunni version of Islam and all the other sects put together have always been less than 10% of the Ummah. We should also recall that all the great Muslim Empires whether in India, Iraq, Egypt or Turkey followed the Sunni version of Islam. Most of all, the Sunni version follows the Prophet's teachings and the practice of the rightly guided caliphs.]

Obedience to Rulers

254. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

You should listen to and obey your ruler even if he is an Ethiopian (negro) slave whose head looks like a raisin. *Bukhari*

[The Holy Prophet S.A.W. in his *Farewell Address* made it very clear that in Islam neither a white is superior to a black nor an Arab is superior to a non-Arab. Only the one who is more righteous is more respected in Islam, whether he is black or white or Arab or non-Arab. The Qur'an says: *Verily the most honoured among you in the sight of Allah is (he who is) the most righteous (49:13).*]

255. Ibn 'Abbas related that the Holy Prophet S.A.W. said:

If someone sees his Muslim ruler doing a thing he does not like, he should be patient, for whoever dissociates himself from the Muslim Ummah, even for a moment, and then dies, will die as one who died in the pre-Islamic period of ignorance. *Bukhari*

[A Muslim is required to obey a ruler as long as his orders do not involve disobedience to Allah, but if an act of disobedience is imposed, one should not obey it.]

MAJOR SINS

The Guiding Principle

256. Hasan ibn 'Ali narrated that the Holy Prophet S.A.W. said:

Give up what appears doubtful to you for what does not appear doubtful; (Remember!) truth is peace of mind, and falsehood is doubt.
Ahmad, Nasai, Tirmidhi

A Few Major Sins

257. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Avoid seven harmful things: Setting up a partner with Allah, sorcery, unlawfully killing a soul, involving yourself in usury, exploiting the property of an orphan, keeping behind on the day of the fight, and slandering chaste and innocent believing women.
Bukhari, Muslim

[Another Hadith reported by Bukhari and Muslim on the authority of 'Abdullah ibn 'Amr states that disobeying one's parents and taking a false oath are also amongst the major sins, so one should avoid these as well.]

258. 'Abdullah ibn 'Amr reported that the Holy Prophet S.A.W. said:

The one who is a tyrant, the one who is disobedient to his parents, and the one who is addicted to drinking shall not enter Paradise.
Darimi, Nasai

[Also refer to Nos: 183, 269, 270, 409.]

BACKBITING

259. Anas ibn Malik related that the Holy Prophet S.A.W. said:

On the night of my Ascent to Heaven (Mi'raj) I passed by some people whose nails were of copper and they were scratching their faces and chests with them. I asked the angel Jibrail: *Who are they?* and he replied: *These are the people who used to eat the flesh of other men by attacking their honour and respect.*
Abu Daud

[The Qur'an equates backbiting with the eating of the flesh of someone's dead brother. It says: *Do not speak ill of each other behind their backs.*

Would any of you like to eat the flesh of his dead brother? Nay! you would abhor it (49:12).]

260. Abu Hurairah related that the Holy Prophet S.A.W. said:

Do you know what is backbiting?

He was answered: *Allah and his Messenger know best.* He then said:

Anything you say about your brother that would displease him.

Someone asked: *But if my brother should be as I say?* He answered:

If he should be as you say then you are guilty of backbiting, and if he should not be as you say then you are guilty of slander (which is worse than backbiting). *Muslim*

[Also refer to No: 136.]

261. Jaber reported that the Holy Prophet S.A.W. said:

If a Muslim dishonours another Muslim in a place where his honour is at stake or injured, then Almighty Allah will dishonour him when he needs Allah's help; and if a Muslim helps another Muslim when his honour is at stake or injured, then Almighty Allah will help him when he needs Allah's help. *Abu Daud*

[This Hadith teaches us that if someone is being ridiculed or backbited in our presence, we should defend his honour. If we neglect this, we shall deprive ourselves of ever needed help and Mercy from Allah.]

DRUGS AND WINE

262. Jaber reported that a man came from Yemen and asked the Holy Prophet S.A.W. about wine made out of corn which they drank. The Holy Prophet S.A.W. asked if it was intoxicating and when the man answered, 'Yes', the Holy Prophet S.A.W. said:

Every intoxicant is unlawful. Verily Allah has promised the one who drinks or uses intoxicating drugs that He will make him drink from the sweat or the pus (of impurities) of the inmates of Hell. *Muslim*

[It is evident from this Hadith that one who is addicted to drugs or drinking will enter Hell.]

263. Jaber reported that the Holy Prophet S.A.W. said:

That which intoxicates in large quantities is unlawful also in small quantities. *Abu Daud, Ahmad, Tirmidhi*

264. Umme Salamah reported that the Holy Prophet S.A.W. said:

Every drink and food that intoxicates or excites has been prohibited for you. *Abu Daud*

265. Anas ibn malik reported that:

The Holy Prophet S.A.W. cursed ten different kinds of persons associated with wine (and drugs): One who makes it (directly), one who is engaged in making it, one who uses it, one who carries it, one to whom it is carried, one who gives it to others, one who sells it, one who uses its money, one who purchases it and one from whom it is purchased. *Ibn Majah, Tirmidhi*

[We should remember that drugs and alcohol have not been a social problem in Saudi Arabia either at the time of Holy Prophet S.A.W. or at the present time. This now has become a serious social problem in many countries of the world. The fact that the Holy Prophet S.A.W. prohibited every kind of dealing and association with drugs and alcohol signifies that he was raised as Allah's Messenger for the entire mankind for all ages.]

266. Wael Hadhrami related that a man asked the Holy Prophet S.A.W. about wine. He prohibited it. The man said that he prepared it as a medicine and the Holy Prophet S.A.W. said:

It is not a medicine, it is a disease.

Muslim

[In recent years a number of countries have set up special clinics for the treatment of addiction to drugs and alcohol. They have thus now realized this to be a disease. The Holy Prophet S.A.W. being Allah's true Messenger/declared this to be a disease more than fourteen centuries back.]

[Also refer to Nos: 159, 258.]

FALSE WITNESS AND OATH

267. Ibn Mas'ud reported that the Holy Prophet S.A.W. said:

He who swears a false oath shall meet Allah (on the Day of Judgement) when Allah will be furious at him.

The Holy Prophet S.A.W. then recited the following verse:

Those who sell the Faith they owe to Allah and their own oaths for a small price, they shall have no portion in the Hereafter, nor will Allah speak to them, nor look at them on the Day of Judgement, nor will He clean them (of sins); they shall have a grievous penalty (3:77).

Bukhari, Muslim

268. Khareem ibn Faik narrated that once the Holy Prophet S.A.W. led the Fajr Salat. After that he turned towards us and instead of sitting down he got up and proclaimed thrice:

Giving a false evidence is similar to associating a partner with Allah (with respect to its sin).

Abu Dawud

269. 'Abdullah ibn 'Amr ibn 'As related that the Holy Prophet S.A.W. said:

Amongst the major sins are associating anything with Allah, disobedience to parents, murder, and giving a false evidence.

Bukhari

FORNICATION AND ADULTERY

270. 'Abdullah ibn Mas'ud reported that a man asked: *O Messenger of Allah! What is the greatest sin before Allah?* He replied:

Your calling a partner with Allah while He is the one who created you.

He asked: *What comes next?* and he replied:

Your killing of a child for fear of sharing your food.

He again asked: *What comes next?* and he replied:

Your committing adultery with the wife of your neighbour.

Bukhari, Muslim

271. Sohl ibn Sa'd reported that the Holy Prophet S.A.W. said:

If someone could give me the assurance about his tongue and about his private parts, I would give him the assurance of Paradise.

Bukhari

272. Ibn 'Abbas related that the Holy Prophet S.A.W. said:

No man should be in the company of a woman alone unless there is present someone who is related to her within the permissible bonds, nor should a woman travel alone except in the company of such a relative.

Bukhari, Muslim

[If men and women follow this Hadith, both will be saved from a major sin. The Qur'an says: *Come not close to shameful deeds, whether open or secret* (6:151).]

INNOVATIONS IN ISLAM

273. Irbaz ibn Sariah related that once the Holy Prophet S.A.W. made a long and moving address wherein he said:

Those of you who survive me will witness much contentions. At that time hold fast to my Sunnah and that of my rightly guided Caliphs, and beware of all innovations, for each innovation is an error.

Abu Daud, Tirmidhi

274. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

(On the Day of Judgement) I shall greet you at the (fountain of) Kauther. Anyone who comes to me will drink from it and will never be thirsty afterwards. A group of people whom I will know and who will know me will try to approach me to drink from it but there will be a barrier between them and me. When I shall plead for them, it will be said: You certainly know not what innovations they introduced after you. Then I shall declare: Begone, begone all those who made innovations (in Islam) after me.

Bukhari, Muslim

LYING

275. Sufwas ibn Salim has related to us that the Holy Prophet S.A.W. was once asked if a Muslim could be a coward and he answered: It is possible. He was then asked if a Muslim could be a miser and he answered: It is possible. Afterwards he was asked if a Muslim could be a liar and he answered:

No! A Muslim cannot be a liar.

Bukhari, Muslim

276. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

It is sufficient to make a man a liar that he goes on spreading everything that he may hear.

Muslim

[It is extremely important that a man should first confirm what he hears and then pass it on to others. The Qur'an says: *O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people out of ignorance, and afterwards become full of repentance for what you have done* (49:6).]

[Also refer to Nos: 297, 381, 387.]

SUICIDE

277. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

He who kills himself with a metal weapon will be in the Fire of Hell forever. He will have that weapon in his hand and will be thrusting it into his stomach forever. He who drinks poison and kills himself will sip that poison in the Fire of Hell where he is doomed forever, and he who kills himself by falling from a mountain will continue falling in the Fire of Hell and each of them will live forever in their respective states.

Muslim

[It is evident from this Hadith that a person who commits suicide shall be in Hell forever, where he will suffer the pain of his method of suicide along with all the other punishments already present in Hell.]

VIRTUES IN PERSONAL CHARACTER

CONTENTMENT

278. Abu Hurairah related that the Holy Prophet S.A.W. said:

Wealth is not in riches but in contentment. *Bukhari, Muslim*

279. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Almighty Allah says: *O son of Adam! If you take out some time for My service I shall fill your heart with contentment and I shall remove your poverty; and if you spend no time for My service, I shall keep your hands busy in work and I shall not remove your poverty.* *Ahmad, Ibn Majah*

GENTLENESS

280. 'Aishah reported that the Holy Prophet S.A.W. said:

Gentleness adores everything and its absence makes everything defective. *Muslim*

281. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

Shall I tell you of those whom the Fire of Hell is forbidden to touch? It is forbidden to touch every approachable, easy (going), soft (spoken) and gentle person. *Tirmidhi*

GENEROSITY

282. Abu Hurairah reported that the Holy Prophet S.A.W. said:

A generous person is close to Allah, close to Paradise, close to people, and far off from Hell. A miser is far from Allah, far from Paradise, far from the people, and closer to Hell. An illiterate generous person is dearer to Allah than a pious miser.

Tirmidhi

283. Asmah bint Abu Bakr related that the Holy Prophet S.A.W. said:

Spend and do not hold back and do not keep what is left over, otherwise Allah will also hold back from you.

Bukhari, Muslim

MODERATION

284. 'Aishah reported that the Holy Prophet S.A.W. said:

The most pleasing of all actions to Allah is that which is done continuously though it may be little. *Bukhari, Muslim*

285. Motef ibn 'Abdullah narrated that the Holy Prophet S.A.W. said:

The best of affairs is their mean. *Baihaqi*

MODESTY

286. Zaid ibn Tal'hah narrated that the Holy Prophet S.A.W. said:

Every religion has a distinctive quality and the distinctive quality of Islam is modesty.

Baihaqi, Ibn Majah, Moatta

287. 'Abdullah ibn 'Umar related that the Holy Prophet S.A.W. said:

Modesty and Faith exist together. When one goes out the other also goes out. *Baihaqi*

[Also refer to No: 5.]

PATIENCE AND STEADFASTNESS

288. Suhaib ibn Sinnan related that the Holy Prophet S.A.W. said:

Wonderful is the case of a Believer. There is good for him in everything, and it is for him alone. If he experiences a blessing, he is grateful to Allah and that is good for him. If he experiences an adversity, he is patient and that is also good for him. *Muslim*

289. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

Whatever trouble, illness, anxiety, grief, pain or sorrow afflicts a Muslim, even if it is the pricking of a thorn, Allah removes in its stead some of his sins. *Bukhari, Muslim*

[This blessing is only for those who are patient and do not give up hope and struggle during the period of adversity.]

290. Abu Hurairah related that the Holy Prophet S.A.W. said:

Allah the Exalted says: I have no reward other than Paradise for a Believing servant of mine who is patient when I take away a beloved from among his companions of the world. *Bukhari*

291. Mohammed ibn Khalid Sulami reported that the Holy Prophet S.A.W. said:

(Often it so happens that) For a certain Believer Allah ordains a high position that he cannot achieve by himself. So Allah afflicts him with some physical or material distress or grief from within his family. Then he is granted the good fortune of being patient. He thus raises him to the high station originally decreed for him.

Abu Daud, Ahmad

[The Qur'an says: *Whatever misfortune happens to you is because of the things your hands have earned, and for many (of them). He grants forgiveness (42:30). The Qur'an also gives glad tidings to those who, during the period of adversity are steadfast and patient and says: Allah loves those who are patient (3:146). It also says: Allah is with those who are patient (2:153 and 8:66).*

[Also refer to Nos: 434, 435, 465.]

SELF-RESTRAINT

292. Sahl ibn Sa'd Sa'di narrated that the Holy Prophet S.A.W. said:

To be able to act in a calm and composed manner is (a blessing) from Allah, while to act in haste is following Satan. *Tirmidhi*

293. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said to Ashajj, the leader of the tribe of Abdul Qais:

You possess two qualities that are pleasing to Allah: One is forbearance, not to be overcome by anger. The other is not to act in haste. *Muslim*

TRUST IN ALLAH

294. Abu Dharr related that the Holy Prophet S.A.W. said:

Surely I know a verse (from the Qur'an) which, if people would have followed it, would have sufficed them for everything (in life): *For those who fear Allah, He provides a way out for them (for every thing), (and) He also provides them provision from (sources) they could never have imagined. (65:2-3)*

Ahmad, Ibn Majah

295. Abu Dharr narrated that the Holy Prophet S.A.W. said:

Renouncing the world does not mean making lawful things unlawful or wasting property. It means that you put more trust in the Hand of Allah than what is in your hand and when a trouble reaches you, you are more desirous of its reward (by being patient) rather than grief that the trouble should not have reached you.

Ibn Majah, Tirmidhi

TRUTHFULNESS

296. Hasan ibn 'Ali related that the Holy Prophet S.A.W. said:

Leave alone that which involves you in doubt and adhere to that which is free from doubt, for truth is comforting and falsehood is disturbing. *Tirmidhi*

297. 'Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth until in the sight of Allah he is named truthful. Lying leads to vice and vice leads to the Fire, and a person goes on lying until in the sight of Allah he is named a liar. *Bukhari, Muslim*

VIRTUES IN PERSONAL CONDUCT

BRINGING PEACE AMONG THE BELIEVERS

298. Abu Dardah reported that the Holy Prophet S.A.W. said:

Shall I not inform you about that which is better than fasting, charity, and prayers?

We replied: Yes. He then said:

To restore peace between two contending persons, since a dispute between the two is destructive to both. *Abu Daud, Tirmidhi*

[The fasting, charity and prayers mentioned in this Hadith are only Nafil.]

INVOKING BLESSINGS ON THE HOLY PROPHET S.A.W.

299. 'Abdullah ibn 'Amr ibn 'As related that he heard the Holy Prophet S.A.W. saying:

He who invokes blessings on me once, Allah sends down blessings on him ten times. *Muslim*

300. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

The closest people to me on the Day of Judgement will be those who invoked blessings on me the most (in this world). *Tirmidhi*

301. 'Ali ibn Abi Talib narrated that the Holy Prophet S.A.W. said:

A miser is one who does not invoke blessings upon me when I am mentioned in his presence. *Tirmidhi*

[The Qur'an says: *Allah and His angels send blessings on the Prophet. O You who believe! You should also invoke blessings on him and salute him with all respect* (33:56). Invoking blessings on the Holy Prophet S.A.W. is so dear to Allah that He Himself engages in it and orders His angels and us to follow Him in this practice.]

302. 'Umar ibn Khattab reported:

Verily your supplications are held in between heaven and earth and do not ascend to heaven till you invoke blessings on your Holy Prophet S.A.W. *Tirmidhi*

[Tabrani also reported the same on the authority of 'Ali ibn Abi Talib. It is therefore highly recommended to invoke blessings on the Holy Prophet S.A.W. before and after every prayer and supplication.]
[Also refer to Nos: 98, 176.]

CHARITY

Importance and Blessings

303. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Verily charity appeases the Wrath of Allah and eases the sufferings of death. *Tirmidhi*

304. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When a person dies, his actions come to an end except in respect of three things that he leaves behinds: A continuous charity, beneficial knowledge that helps others and righteous children who pray for him. *Muslim*

[A continuous charity involves things of public service, e.g., building a school, hospital, mosque, or any other thing that may benefit people.]

305. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

Which one of you loves the property of his heirs more than his own property?

He was told: Messenger of Allah! No one. He then said:

Your property is that which you send forward (in charity), but what you hold back belongs to your heirs. *Bukhari*

306. 'Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. said:

There are three kinds of people whom Allah loves: a man who gets up at night to read the Book of Allah, a man who gives alms with his right hand so secretly that he conceals it from his left hand, and a man in a battalion, who encounters an enemy when his companions are routed. *Tirmidhi*

[The last part of Hadith refers to the one who fights for the cause of Allah and shows courage and steadfastness.]

[Also refer to Nos: 33, 220, 461.]

Different Forms of Charity

307. Abu Musa Ash'ari related that the Holy Prophet S.A.W. said:

Charity is incumbent on every Muslim.

He was asked if a person should have nothing to offer. He replied:

He should work with his hands to his own benefit and then give some alms. If he is not able to work, he should help needy helpless persons. If he cannot do even that, he should invite others to virtues. If he lacks that also, he should at least refrain from doing evil. That, too, is charity. *Bukhari, Muslim*

308. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Charity is incumbent on every human limb everyday. Bringing peace between two contending persons is a charity. Helping a person to mount his camel or loading his baggage is a charity. A good word is a charity. Every step taken towards a mosque is a charity. Removing anything from a street that causes an inconvenience is also charity. *Bukhari, Muslim*

309. Abu Mus'ud related that the Holy Prophet S.A.W. said:

Whenever a Muslim spends something for his family hoping for its reward from Allah, it is recorded as an act of charity for him. *Bukhari, Muslim*

310. 'Aishah reported that a man said to the Holy Prophet S.A.W.: *My mother has suddenly died. I believe that, had she lived longer, she would have given something in charity. Would it count meritorious on her part, if I give charity on her behalf?* He answered:

Yes! You should give something in charity on her behalf.

Bukhari, Muslim

[Also refer Nos: 198, 211, 214, 238, 322, 328, 398, 408, 427.]

DHIKR: REMEMBRANCE OF ALLAH

311. Abu Hurairah related that the Holy Prophet S.A.W. said:

Allah says: *I am with my servant when he remembers Me and his lips move for My remembrance.* *Bukhari*

312. Muadh ibn Jabl narrated that the Holy Prophet S.A.W. said:

No servant of Allah does an action which protects him most from the punishment of Allah except the remembrance of Allah.

Ibn Majah, Moatta, Tirmidhi

313. 'Abdullah ibn Busr narrated that a man said: *O Messenger of Allah! the doctrines of Islam are very many, so kindly tell me one thing to which I should hold fast.* He replied:

Let your tongue be constantly occupied with the remembrance of Allah.

Ibn Majah, Tirmidhi

314. Jaber related that the Holy Prophet S.A.W. said:

The best kind of remembrance of Allah is: *La Ila ha Il Lallah*
(There is none worthy of worship except Allah). *Tirmidhi*

[The Arabic word Dhikr means remembrance. Allah's remembrance has different form and levels. It starts with engaging our tongue with the recitation of the Holy Qur'an and the various other phrases of Dhikr taught by the Holy Prophet S.A.W. This leads to the opening of our hearts for Iman and righteous deeds. The Ahadith presented here refer only to the remembrance of Allah by our tongues.]

[Also refer to Nos: 176, 177, 380.]

ENJOINING GOOD AND FORBIDDING EVIL

315. Abu Sa'eed Khudri related that the Holy Prophet S.A.W. said:

Whoever observes something wrong should remove it with his hands. If he is unable to do so, he should speak against it with his tongue. If he is unable to do even that he should at least resent it in his heart, and this is the lowest level of faith. *Muslim*

316. 'Abdullah ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

By Allah you must enjoin good and forbid evil, and you must catch hold of the hand of the oppressor and you must give him a severe warning to stick to truth or Allah will surely set up the hearts of some of you against those of others, and then He will certainly curse you as He cursed the Children of Israel.

Abu Daud, Tirmidhi

317. Abu Mas'ud Ansari related that the Holy Prophet S.A.W. said:

Whoever guides someone towards good will receive the reward of the one who acts upon it. *Muslim*

318. 'Adi ibn 'Umairah reported that the Holy Prophet S.A.W. said:

Allah does not punish the individuals for the sins of the community till they see the evils spreading amongst themselves, and they have the power to stop it but do not do so. *Ahmad*

GOOD CONDUCT

319. Abu Dardah reported that the Holy Prophet S.A.W. said:

Nothing will be heavier in the balance of a Believing servant on the Day of Judgement than good conduct. Allah abhors one who is obscene and inclined to loose talk. *Tirmidhi*

320. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Shall I not tell you of two traits of character that are very light on the tongue but very heavy on the scale (on the Day of Judgement?).

Yes, I said, and he replied:

Prolonged silence and good conduct. By Him in whose Hand is my life! Mankind can do nothing that is better than this.

Baihaqi

321. Abu Hurairah related that the Holy Prophet S.A.W. was asked: *What is that the pursuit of which would admit a person to Paradise.* He answered:

Being mindful of one's duty to Allah and good conduct.

Then he was asked: *What is that indulgence which would push a person into Fire?* He answered:

The mouth and genitals.

Tirmidhi

[The Hadith refers to the misuse of our tongue and private parts. It is an essential part of good conduct that we should safeguard our tongue and private parts from transgressing the limits of Allah.]

322. 'Adi ibn Hatim narrated that the Holy Prophet S.A.W. said:

Shield yourself against the Fire of Hell even if it be only with half a date given in alms, and one who cannot afford even that much should at least utter a good word. *Bukhari, Muslim*

323. 'Aishah narrated that the Holy Prophet S.A.W. said:

A Believer can attain the rank of one who fasts during the day and spends the night in prayer through his good conduct.

Abu Daud

[Also refer to Nos: 197, 387, 388.]

INTENTION

324. 'Umar ibn Khattab reported that the Holy Prophet S.A.W. said:

Your actions are judged according to their intentions, and to every man is due what he intended for. *Bukhari, Muslim*

[This refers to only those things which are permissible in Islam. A thing which is forbidden shall always lead to sin irrespective of good or bad intention.]

325. 'Abdullah ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

He who makes up his mind to do a good deed is rewarded by Allah for one full measure of it, and if he then proceeds to carry it out, Allah rewards him from 10 to 700 times and even many times more. He who inclines towards an evil deed, but does not carry it out, is also rewarded by Allah for one full measure of good deed. Should he carry it out, he is debited only one evil deed.

Bukhari, Muslim

MERCY

326. Jareer ibn 'Abdullah related that the Holy Prophet S.A.W. said:

They will not attain the Mercy of Allah in whose hearts there is no mercy for others.

Bukhari, Muslim

327. 'Abdullah ibn 'Amr ibn 'As reported that the Holy Prophet S.A.W. said:

Allah will have mercy on those who are merciful to others. If you treat the dweller of the earth kindly, He who dwells in the Heavens will treat you kindly.

Abu Daud, Tirmidhi

[Allah not only dwells in heaven but also commands all that is on the earth and the heaven. This is Rasulallah's beautiful expression for inviting us to be kind to one another.]

PARDON AND FORGIVENESS

328. Abu Kabasha Amiri reported that the Holy Prophet S.A.W. said:

By the One in whose Hand is my life! Had I been an oath taker, I would have taken oath about three things: (1) no wealth diminishes on account of charity, (2) no man pardons an oppressor seeking the pleasure of Allah, but Allah will increase his honour on the Day of Judgement, and (3) no one opens the door of begging for himself, but opens the door of poverty for himself.

Tirmidhi

329. Oqabah bin 'Amer reported that the Holy Prophet S.A.W. said:

Shall I not inform you about the best characters of the dwellers of this world and that of the Hereafter? It is: You shall keep relationship with one who cuts it off from you, you shall give to one who deprives you, and you shall pardon one who oppresses you.

Baihaqi

RECITATION OF THE QURAN

330. Ibn Mas'ud related that the Holy Prophet S.A.W. said:

When a person recites one letter from the Book of Allah, it is one good deed, but brings rewards equal to ten good deeds. I do not mean that *A.L.M.* is one letter, but *A* is a letter, *L* is a letter and *M* is a letter
.Tirmidhi

331. Abu Saeed Khudri narrated that the Holy Prophet S.A.W. said:

The Glorious and Exalted Lord says: Whoever is engaged by the recitation of the Qur'an from beseeching for My bounties, I give him more than what I give to the beseechers; and the superiority of the words of Allah above all other words is like the superiority of Allah over His creations.

Baihaqi, Darimi, Tirmidhi

332. Abu Malik ibn 'Umar reported that the Holy Prophet S.A.W. said:

There is a cure for everything in the Opening of the Book (i.e., Sura al Fatihah).

Baihaqi, Darimi

333. 'Aishah reported that the Holy Prophet S.A.W. said:

He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward. *Bukhari, Muslim*

334. 'Abdullah ibn 'Amr ibn 'As narrated that the Holy Prophet S.A.W. said:

One who is used to the recitation of the Qur'an will be told on the Day of Judgement: Go on reciting and ascending in Paradise, and recite slowly as you used to do in your life, for your station in Paradise will be where the last verse of your recitation will end.

Abu Daud, Ahmad, Nasai, Tirmidhi

[Also refer to No: 103.]

REPENTANCE

335. Abu Hurairah related that the Holy Prophet S.A.W. said:

When a Believer commits a sin, a black spot sets on his heart. If he then repents and seeks Allah's forgiveness, his heart is cleaned, but if he does not repent and goes on sinning, the black spot expands to the whole heart. This is the rust that Almighty Allah has described in the Qur'an: *Nay, rust has fallen upon their hearts for what they have earned* [83:14.]

Ahmad, Ibn Majah, Tirmidhi

336. 'Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. said:

The one who repents from his sin is like the one who has not committed a sin.
Baihaqi, Ibn Majah

337. Ibn 'Abbas reported that the Holy Prophet S.A.W. said:

Whoever sticks to seeking Allah's forgiveness, Allah will create for him a way out of every difficulty, and relieve him from every anxiety, and He will supply him provision from sources that he could not even imagine. *Abu Daud, Ahmad, Ibn Majah*

338. 'Abdullah ibn Busr narrated that the Holy Prophet S.A.W. said:

Happy is the one who will find in his record on the Day of Judgement much of the seeking of Allah's forgiveness.
Ibn Majah, Nasai

339. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Allah accepts the repentance of a man so long as he is not at the point of death.
Ibn Majah, Tirmidhi

[No one knows the time of his death. It often comes suddenly and unexpectedly. We should therefore make haste in seeking Allah's Forgiveness.]

340. Ibn 'Umar and also Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Allah turns with Mercy to him who turns to Him with repentance.
Bukhari, Muslim

[If one turns towards Allah sincerely and devotedly, Allah not only forgives him, but also starts loving him. The Qur'an says: *In fact Allah loves those who turn unto Him (seeking His Forgiveness) (2:222).*]

341. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

Allah is more pleased with the repentance of His servant than would be one of you were he to lose his riding camel which carried all his food and drink in a barren desert, and losing all hopes of finding it, he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose string and in his excess of joy blurt out: O Allah! (Indeed) you are my servant and I am your Lord!

Bukhari, Muslim

[The version in Bukhari reported only the first half of this hadith.]

[Also refer to No: 471.]

SEEKING KNOWLEDGE

- 342.** Abu Saeed Khudri related that the Holy Prophet S.A.W. said:

A Believer never stops the seeking of knowledge till he enters Paradise. *Tirmidhi*

- 343.** Abu Umamah reported that the Holy Prophet S.A.W. said:

A learned individual is as much above a worshipper as I am above the least amongst you. Allah, His angels and all those in heaven and earth and the ants in their heaps and fishes in water call down blessing for those who instruct other people in beneficial knowledge. *Tirmidhi*

STRIVING FOR ALLAH'S CAUSE

- 344.** Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever dies without fighting for the cause of Allah and without even having such an intention in his heart dies with a sign of hypocrisy. *Muslim*

- 345.** Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

To go out in the morning in the way of Allah and to go out at dusk in the way of Allah is better than the whole world and all that it contains. *Bukhari, Muslim*

- 346.** Abu Umamah reported that the Holy Prophet S.A.W. said:

Nothing is dearer to Allah than two drops and two marks: One is the drop of tear that flows out of the fear of Allah, and the other is the drop of blood sustained in the way of Allah; and as to the two marks, one is the mark (of a wound) in the way of Allah, and the other is the mark caused by discharging one of the obligatory duties of Allah, (for instance the mark of prostration on the forehead). *Tirmidhi*

[Fighting for the cause of Allah is one of the essential criterion of Iman. The Qur'an says: *Only those are the Believers who (truly) Believe in Allah and His Messenger and then show no doubt, but strive with their wealth and their lives for the cause of Allah; such are the sincere ones* (49:15).]

[Also refer to Nos: 21, 126, 230.]

VICES IN PERSONAL CHARACTER

ANGER

347. Bahaj ibn Hakim related that the Holy Prophet S.A.W. said:

Verily anger destroys Iman as aloe spoils honey. *Baihaqi*

348. 'Atiyah ibn Urwah Sa'di reported that the Holy Prophet S.A.W. said:

Verily anger comes from the devil and the devil was created from fire and verily fire is extinguished by water. So whoever gets angry, let him make an ablution. *Abu Dawud*

349. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

Whoever guards his tongue as a treasure, Allah will keep his secrets concealed; whoever restrains his anger, Allah will withhold His punishment from him on the Day of Judgement; and whoever presents his apologies to Allah (seeking His forgiveness), Allah will accept his apologies. *Baihaqi*

DECEIT

350. Mahmood ibn Labeed related that the Holy Prophet S.A.W. said:

The greatest fear I have for my people is minor polytheism.

What is minor polytheism? asked the companions, and he said:

Riya (doing virtuous deeds for show). *Ahmad*

351. Thoban reported that the Holy Prophet S.A.W. said:

Whoever dies while he is free from pride, deceit and debt will enter Paradise. *Darimi, Ibn Majah, Tirmidhi*

[In order to receive the blessings of this and similar Ahadith, one has to have Iman and live a righteous life. This Hadith tells us only three of the many virtues that shall lead us to Paradise.]

GREED

352. Ka'b ibn Malik related that the Holy Prophet S.A.W. said:

Two hungry wolves let loose among a flock of sheep cause less damage to a man's Iman than that caused by a man's greed for wealth and his self-esteem. *Tirmidhi*

353. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

The son of Adam gets old, but two things remain young in him; greed for wealth and hope for longer life. *Bukhari, Muslim*

354. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

Had there been two mountains of wealth for the son of Adam he would have sought for a third one, and nothing but earth (grave) can fill the belly of the son of Adam, and (remember!), Allah returns to one who returns (to Him) penitently.

Bukhari, Muslim

HYPOCRISY

355. Abu Hurairah related that the Holy Prophet S.A.W. said:

The signs of a hypocrite are three: when he talks, he speaks falsehood; when he promises, he breaks (it); and when he is entrusted (with something), he commits treachery.

Bukhari, Muslim

[The version in Muslim adds: Even though he observes fasts, prays and thinks that he is a Muslim. In another Hadith narrated by Abu Hurairah and reported by Bukhari and Muslim, it has been stated that the signs of a hypocrite are four. The three of them are the same as reported here and the fourth one is: When he argues, he uses abusive language.]

356. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The worst person on the Day of Judgement will be the one who has a double face.

Bukhari, Muslim

[The double face here refers to a person who tells something to a person and then changes it completely when he tells the same thing to another person.]

357. Ibn 'Umar narrated that the Holy Prophet S.A.W. said:

Allah will come close to a Believer on the Day of Judgement and cover him up and say: *Do you know of this sin and that sin?* Allah will thus remind him of his sins. The man will answer: *Yes, O Lord*, and he will think that he is ruined. Allah will then say: *I covered your sins in the world and now I shall forgive them for you.* As for the unbelievers and hypocrites, proclamations will be made about them before all the creatures:

These are those who have brought falsehood against their Lord.
Behold ! the curse of Allah is upon the wrong-doers.

Bukhari, Muslim

MALICE

358. Anas ibn Malik related that the Holy Prophet S.A.W. said:

Entertain no ill will, envy, or indifference, nor cut off mutual relations. Be servants of Allah, brothers to each other. It is not permissible for a Muslim to keep away from his brother for more than three days.

Bukhari, Muslim

359. Zubair reported that the Holy Prophet S.A.W. said:

The diseases of the nations before you, malice and hatred, may also overtake you. Remember! they are like shavers, and I do not say that they shave hairs but they shave virtues.

Ahmad, Tirmidhi

360. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Be careful of bad relations (and malice) with one another, for it is destroying to both of you.

Tirmidhi

[Also refer to Nos: 236.]

MISERLINESS

361. Abu Saeed Khudri narrated that the Holy Prophet S.A.W. said:

There are two habits that do not combine in a Believer, miserliness and bad conduct.

Tirmidhi

362. Jaber narrated that the Holy Prophet S.A.W. said:

Avoid doing injustice to others, for on the Day of Judgement it will turn to manifold darkness, and safeguard yourselves against miserliness, for miserliness ruined those who were before you. It incited them to murder and made them prefer the unlawful to the lawful.

Muslim

[Also refer Nos: 153, 199.]

PRIDE

363. Hareesh ibn Wahb reported that the Holy Prophet S.A.W. said:

Shall I inform you about the inmates of Hell? Every vulgar (offensive), rude, and proud man.

Bukhari, Muslim

364. Ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Whoever has pride in his heart equal to the weight of an atom shall not enter Paradise.

A man inquired about a person who likes to have fine clothes and fine shoes. He answered:

Allah is beautiful and likes beauty. Pride means rejecting the truth because of self-esteem and looking down on other people.

Muslim

[Also refer to Nos: 34, 154.]

PROHIBITED AND UNDESIRABLE ACTS

ABUSING

365. Ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Abusing a Muslim is a sin and killing him is giving up of Iman.
Bukhari, Muslim

366. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

If two people abuse each other, its responsibility lies upon the one who started it, unless the wronged one should transgress.
Muslim

BEGGING

367. Sumra ibn Jundub related that the Holy Prophet S.A.W. said:

Begging is an injury that someone inflicts upon his face, except in the case of asking a ruler, or asking something in extreme need.
Tirmidhi

368. Thouban reported that the Holy Prophet S.A.W. said:

He who gives me a guarantee that he will not ask anyone for anything, for him I will guarantee Paradise.

Thouban added that he gave this guarantee and then never asked anyone for anything.
Abu Daud

[We should remember that Allah has promised us to give our sustenance. The Qur'an says: *There is no creature that moves on the earth, but it is for Allah to provide it with sustenance (11:6).*]

[Also refer to No: 328.]

BREAKING A PROMISE

369. Anas ibn Malik reported that hardly did the Holy Prophet S.A.W. address us without saying:

There is no Iman in him who cannot hold a trust and no religion for him who does not fulfil his promise.
Baihaqi

370. Ibn 'Umar narrated that the Holy Prophet S.A.W. said:

For everyone who breaks a covenant there will be a standard on the Day of Judgement. People will say: *This standard proclaims a breach of convenient by so and so.* Bukhari, Muslim

[The Holy Qur'an says: *O you who Believe: fulfil your covenants (5:1). Fulfill your covenants for you will be called to account for your covenants (17:34).*]

BRIBERY

371. 'Abdullah ibn 'Amr related that:

The Holy Prophet S.A.W. cursed the one who takes bribe and also the one who gives it. Abu Daud, Ibn Majah

CHEATING

372. Abu Hurairah reported that the Holy Prophet S.A.W. passed by a heap of corn. He pressed his hand into it and felt it wet. He asked the owner: *What is this?* The owner said that it was wet because of rain. The Holy Prophet S.A.W. then said:

Why did you not let it remain on top so that people could see it?
He who cheats others is not one of us. Muslim

373. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

Cursed is he who injures a Believer or deceives him. Tirmidhi

CURSING

374. Abu Dardah narrated that the Holy Prophet S.A.W. said:

When a person curses someone, the curse ascends to heaven and all of its gates are closed against it. Then it descends to the earth and turns right and left and, finding no exit, it turns to the one who has been cursed and attaches itself to him if he should deserve it, but if not, it returns to the one who had uttered it.

Abu Daud

DOGS AS PETS

375. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

He who keeps a dog except for hunting or guarding cattle, shall be deprived of two Qirats of his merits every day. (i.e., equal to two mountains). Bukhari, Muslim

EXAGGERATION

376. Ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Ruined are those who exaggerate.

He repeated this three times.

Muslim

EXTRAVAGANCE

377. Abu Hurairah related that the Holy Prophet S.A.W. said:

Three things are pleasing to Allah and three are displeasing to Him. It pleases Him that you should worship Him, and should not associate anything with Him, and that you should hold fast to the rope of Allah all together without being divided; and it displeases Him that you should indulge in much talking, much asking, and in wasting your money.

Muslim

[Also refer to Nos: 154, 191.]

FLATTERY

378. Abu Barkah reported that a man praised someone in the presence of the Holy Prophet S.A.W. He then said thrice:

Woe to you! You have cut the neck of your brother. Whoever among you has no alternative but to praise someone, let him say. *I consider so and so is such and such if you consider him such.*

Bukhari, Muslim

FORTUNE-TELLING

379. Hafsa bint 'Umar narrated that the Holy Prophet S.A.W. said:

Whoever goes to a fortune-teller to ask him something about the future, his Salat is not accepted for forty nights.

Muslim

IDLE TALK

380. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Do not indulge in much talk without the remembrance of Allah, for much talk without Allah's remembrance hardens the heart, and the person farthest from Allah is the one who has a hard heart.

Tirmidhi

381. Bahaj ibn Hakim reported that the Holy Prophet S.A.W. said:

Woe to him who talks falsehood to make people laugh, thereby woe to him!
Abu Daud, Ahmad, Tirmidhi

[Also refer to Nos: 105, 123, 271, 319, 349, 387.]

OATHS

382. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Allah forbids you to take an oath by your father. He who must take an oath, let him swear by Allah alone or keep silent.

Bukhari, Muslim

383. Ibn 'Umar narrated that the Holy Prophet S.A.W. said:

Whoever takes an oath with a name other than Allah sets up partners with him.

Tirmidhi

OMENS

384. 'Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Taking bad omens is polytheism. (He repeated this three times), and there is nothing that Allah would not remove from us if we have trust in Him.

Abu Daud, Tirmidhi

[The Holy Qur'an says: *If anyone puts his trust in Allah, sufficient is (Allah) for him (65:3).*]

PORTRAITS

385. Abu Talhah reported that the Holy Prophet S.A.W. said:

The angels (of mercy) do not enter the house in which there is a dog or a portrait.

Bukhari, Muslim

[It is prohibited to have a dog as a pet in the home. It is, however, permissible to have a dog for the protection of cattle or field.]

386. Ibn 'Umar related that the Holy Prophet S.A.W. said:

Those who make pictures will be chastised on the Day of Judgement and it will be said to them: *Now put life into that which you have made.*

Bukhari, Muslim

SHOWING OFF

387. Abu Umamah narrated that the Holy Prophet S.A.W. said:

I guarantee a home within the boundary of Paradise for one who will give up showing off even if he is right, and a home in the middle of Paradise for one who will give up lying even in fun, and a home on the heights of Paradise for one whose conduct is best.

Abu Daud

388. Jaber reported that the Holy Prophet S.A.W. said:

The dearest and closest to me on the Day of Judgement will be those of you who are the most well behaved. And the most disliked and farthest from me will be those of you who are pompous, boastful and arrogant. *Tirmidhi*

SPYING AND SUSPICION

389. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Everything of a Muslim is forbidden to another Muslim, so do not entertain envy or ill will and do not spy or search for faults, nor make false bids nor interfere with another's deals, rather be Allah's servants, brethren to each other. *Muslim*

390. Ibn Mas'ud related that a man was brought to him and he was told: *He is so and so and his beard smells of liquor.* Ibn Mas'ud said:

We have been forbidden by the Holy Prophet S.A.W. to search for faults, we can take only that which is clear and open.

Abu Daud

SWEARING

391. Abu Qatadah related that the Holy Prophet S.A.W. said:

Beware of much swearing in matters of buying and selling, for it promotes trade temporarily and then wipes it out. *Muslim*

UNFAMILIAR WOMEN

392. 'Uqbah ibn 'Amir narrated that the Holy Prophet S.A.W. said:

Do not visit women outside the lawful limits.

A man asked: *What about in-laws?* and he answered:

They are more dangerous.

Bukhari, Muslim

393. Ibn 'Abbas related that the Holy Prophet S.A.W. said:

No one of you should meet a woman alone unless she is accompanied by a relative within the prescribed limits.

Bukhari, Muslim

[A Muslim is allowed to visit privately only those women with whom marriage is not allowed, e.g., aunt, grandmother, niece, sister and aged women. All those with whom marriage is possible are prohibited for private visits.]

EARNING AND SPENDING

Honest Earning

394. 'Abdullah Ibn Mas'ud related that the Holy Prophet S.A.W. said:

To earn an honest living is a duty next to the principal duties of Iman.
Baihaqi

395. Miqdam ibn Ma'di Karib reported that the Holy Prophet S.A.W. said:

The cleanest food is that which a man earns by his hands.

Bukhari

Dignity of Labour

396. 'Umar ibn Khattab narrated that the Holy Prophet S.A.W. said:

Pay to the worker his wages before the sweat from his labour dries (on his body).
Ibn Majah

Cardinal Principles of Business

397. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

Gold in return for gold, silver in return for silver, wheat in return for wheat, barley in return for barley, dates in return for dates, and salt in return for salt should be bought and sold at par with each other. Whoever paid or demanded more carried out a usurious transaction. Both the buyer and seller, the one who gives and the one who receives are equal in this respect.

Muslim

398. Qais ibn Abi Gharzah narrated that the Holy Prophet S.A.W. passed by some merchants and said:

O Assembly of merchants! Futile words and false swearings are often used in trade, so mix it with charity.

Abu Daud, Ibn Majah, Nasai, Tirmidhi

[Charity extinguishes the wrath of Allah, thus practising regular charity will hopefully atone the sins that we unknowingly commit during our trade and business.]

399. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

He who buys food grains should not sell them until he has taken possession of it.

Ibn 'Abbas added that he considered this applicable to all commodities. *Bukhari, Muslim*

400. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

None of you should make an offer to buy when the offer of another is pending, nor make a proposal of marriage when a proposal of one of your brothers is pending, except with the permission of the latter. *Bukhari, Muslim*

USURY

Usury: Prohibition

401. Abu Huzaifah reported that:

The Holy Prophet S.A.W. prohibited the price of blood, and the earnings of a prostitute, and cursed the devourer of usury and its giver, the tattooer and the tattooed, and the painter (of live pictures). *Bukhari*

[The Holy Prophet S.A.W. being Allah's true messenger knew that a time will come when people will sell their own blood. He therefore prohibited its sale. The fact that he cursed the devourer of usury shows that we should avoid it to all extent.]

Usury: Who are Involved in It?

402. Jaber reported that:

The Holy Prophet S.A.W. cursed the devourer of usury, its payer, its scribe, and its witnesses, and he said that they were all equal (in sin). *Muslim*

Usury: Its Worldly End

403. It is related by 'Abdullah ibn Mas'ud that the Holy Prophet S.A.W. said:

However plentiful the interest may be, its end is want and scarcity. *Ahmad, Baihaqi, Ibn Majah*

Usury: Its Punishment in the Hereafter

404. Abu Hurairah reported that the Holy Prophet S.A.W. said:

I came across a group of people on the night in which I was taken to the heavens (Mi'raj). Their bellies were like houses

full of serpents that were visible from outside their bellies. I asked archangel jabrael as to who they were and he answered that they were those who dealt in usury. *Ahmad, Ibn Majah*

FALSE OATHS

405. Abu Dharr related that the Holy Prophet S.A.W. said:

There are three persons to whom Allah will not speak on the Day of Judgement, nor will He even look at them or purify them. One of them is he who promotes the sale of his commodity with a false oath. *Muslim*

UNLAWFUL INCOME

406. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

Whoever buys a cloth with ten Dirhams, wherein only one Dirham is earned unlawfully, Almighty Allah shall not accept his Salat so long as it will last upon his body. *Ahmad, Baihaqi*

407. Jaber narrated that the Holy Prophet S.A.W. said:

The flesh which is grown on unlawful food has a better claim to Hell-fire. *Ahmed, Baihaqi, Darimi*

[Another Hadith reported by Baihaqi states that the flesh grown on unlawful food shall not enter Paradise. This, however, does not apply to minor children who consume the unlawful food earned by their parents.]

LOAN AND DEBT

408. Abu Yasir reported that the Holy Prophet S.A.W. said:

Whoever has a claim of loan on one of his brothers and allows him respite for its payment shall be given the reward of charity for each day he gives respite to the debtor. *Ahmad*

409. Abu Musa Ash'ari related that the Holy Prophet S.A.W. said:

After the major sins that must be avoided, the greatest sin is that someone dies in a state of debt and leaves behind no asset to pay it off. *Darimi*

410. 'Abdullah ibn 'Amr reported that the Holy Prophet S.A.W. said:

If a person is killed for the cause of Allah, all his sins are forgiven except his debt. *Muslim*

[The debt is not a sin, but a social obligation. Unless a person is clear of all his social obligations, he cannot enter Paradise.]

[Also refer to No: 439.]

EXCHANGE OF GIFTS

411. 'Aishad narrated that the Holy Prophet S.A.W. said:

Exchange presents with one another. Presents remove ill will
from people's hearts. *Tirmidhi*

[Also refer to No: 236.]

INVOCATIONS AND SUPPLICATIONS

Its Importance

412. Anas ibn Malik related that the Holy Prophet S.A.W. said:

Supplications are the marrow of worship. *Tirmidhi*

413. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever wants Allah to respond to his supplications at the time of his calamities should engage in frequent supplications during the time of his happiness. *Tirmidhi*

414. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

Ask Allah for His favour because Allah likes to be asked and the best divine service is prolonged hope for relief. *Tirmidhi*

[The Holy Qur'an says: *O Prophet When My servants inquire from you about Me, (tell them) I am indeed close to them; I respond to the prayer of every supplicant when he calls on Me (2:186).*]

415. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

When one of you supplicates he should ask in full confidence and should not say: *Allah, bestow on me (such and such) if You please.* *Bukhari, Muslim*

Allah's response to Supplications

416. Salman reported that the Holy Prophet S.A.W. said:

Your Lord is Ever-Living and Generous. He is ashamed to turn away empty the hands of his servant when he stretches them before Him. *Abu Daud, Baihaqi, Tirmidhi*

417. 'Ubaidah ibn Samat reported that the Holy Prophet S.A.W. said:

Whenever a Believer supplicates, Allah grants his supplication, or averts some evil of the (same) kind, or keeps its reward for the Day of Judgement, so long as he does not supplicate for something sinful or something that cuts off the ties of kinship.

On hearing this someone said: *Then we shall supplicate plenty,* whereupon the Holy Prophet S.A.W. answered:

Allah is more plentiful in responding. *Tirmidhi*

[The Holy Qur'an says: *And your Lord says: Call on me. I shall answer (your supplications), but those who are too arrogant to serve Me will surely find themselves entering Hell in humiliation (40:60).*]

Supplications that are Granted

418. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The supplications of the following three persons are not refused:
A fasting man at the time of breaking the fast, a just ruler, and
the supplications of an oppressed person. *Tirmidhi*

[In another Ḥadith also narrated by Abu Hurairah and reported by Abu Daud, Ibn Majah, and Tirmidhi, it is stated that the supplications of a father for his children and those of a traveller in the cause of Allah are also granted.]

419. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

Five invocations are responded to: The invocation of an oppressed until he takes revenge, the invocation of a pilgrim until he returns, the invocation of a warrior (for the cause of Allah) until he stops (fighting), the invocation of a sick person until he recovers, and the invocation of a person for his brother in his absence. Of all these invocations, the most speedy in response is the invocation for a brother in his absence. *Baihaqi*

Blessing for Making Supplication for a Believer

420. Abu Daud reported that the Holy Prophet S.A.W. said:

Whenever a Muslim supplicates on behalf of his brother in his absence, an angel repeats: *My you also have the same.*
Muslim

421. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

A servant's supplications continue to be granted as long as he does not supplicate for something sinful for something that would cut off the ties of kinship and he is not in a hurry.

Someone asked: *What would be in a hurry?* He answered:

A supplicant saying: *I have prayed and prayed and my supplication has not been granted*, and getting tired, he gives up praying. *Muslim*

Prophet's Supplication

422. Anas ibn Malik reported that the supplication most often made by the Holy Prophet S.A.W. was:

Lord bestow upon us the best of this world and the best of the Hereafter, and deliver us from the torment of the Fire.

Bukhari, Muslim

[Muslim's version adds: Anas related that he always made this supplication if he made any other, he included this one in it. We should therefore learn this in Arabic and make this a part of our supplications as well.]

[Also refer to Nos: 66, 99, 125, 233, 302, 438.]

DEATH

Restraint for Desire of Death

423. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

None of you should wish for death, nor should he call for it before it comes to him; because when he dies his actions are terminated, and certainly the age of a Believer adds nothing but good. *Muslim*

State of Mind before Death

424. Anas ibn Malik reported that the Holy Prophet S.A.W. visited a youth while he was close to his death. He asked him as to how he felt and the youth answered that he hoped for Allah's Mercy and was also afraid because of his sins. The Holy Prophet S.A.W. then said:

These two things do not unite in a heart of a servant like this at a time (when he is close to death) except the Allah grants him what he hopes for and gives him security from that which he fears from. *Ibn Majah, Tirmidhi*

[If hope of Allah's Mercy and fear of His punishment unite in the heart of a dying man, Allah fulfills the hope and eliminates the fear. No one knows the time of his death, we should therefore always have these two feeling in our hearts.]

Things to Recite to a Dying person

425. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

Instruct a dying person to say the Kalimah: *I testify that there is no God but Allah and Muhammad S.A.W. is His Prophet.* *Muslim*

426. Ma'qil ibn Yasar related that the Holy Prophet S.A.W. said:

Recite the chapter of Ya-sin to a dying person.

Ahmad, Abu Daud, Ibn Majah

Things that Accompany and Help the Deceased

427. Abu Hurairah reported that the Holy Prophet S.A.W. said:

When a man dies, all his actions are cut off from him except three: ever recurring charity, knowledge from which benefit is derived, and virtuous children who pray for him. *Muslim*

Burial

428. 'Ali ibn Abi Talib narrated that the Holy Prophet S.A.W. said:

Do not spend much for funeral cloth, for verily it will be destroyed soon. *Abu Daud*

429. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Hasten with the dead body (for its burial). If it was pious you will hasten him for the good (that waits for him in the other world), and if it was other than that, you will be putting off evil from your shoulders. *Bukhari, Muslim*

Funeral Prayer

430. Abu Hurairah related that the Holy Prophet S.A.W. said:

When you offer a funeral prayer for someone, pray for him earnestly. *Abu Daud, Ibn Majah*

Reward for Accompanying the Deceased

431. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever attends the funeral procession until he offers the funeral prayer will get the reward of one Qirat, and whoever accompanies it until its burial, will get a reward equal to two Qirats.

It was asked: *What are Qirats?* and he answered:

Like huge mountains. *Bukhari, Muslim, Nasai, Tirmidhi*

432. 'Abdullah ibn 'Umar related that the Holy Prophet S.A.W. said:

When one of you dies, do not keep his body in waiting; rather take him hastily to his grave. When you have buried him, recite the first part of Sura Al Baqara at his head and the last part at his feet. *Baihaqi*

Prayer after Burial

433. 'Uthman ibn 'Affan related that the Holy Prophet S.A.W. would stand for a while at the burial site of a person and say:

Seek forgiveness for your brother and pray for his steadfastness since he is now being questioned. *Abu Daud*

[According to another Hadith when a person is buried, two angels come to him and ask him questions regarding his faith about Allah and Prophet Muhammad S.A.W. If his answers are correct, a window of Paradise is opened for him, otherwise a window of Hell is opened for him.]

Lamenting the Deceased

434. Ibn Mas'ud narrated that the Holy Prophet S.A.W. said:

He who beats his face and tears his clothes and laments his fate over a misfortune, as was done in pre-Islamic days (of ignorance), is not one of us. *Bukhari, Muslim*

Reward for Patience

435. Abu Saeed Khudri narrated that the Holy Prophet S.A.W. said:

When a child of a Believing servant of Allah dies, He inquires from His angels: Have you taken into custody the soul of the child of my servant? They answer: Yes. Then He inquires: Have you taken into custody the soul of the flower of his heart? They answer: Yes. Then He inquires: What did my servant say? The angels answer: He praised you and affirmed: *To Allah we belong and to Him we shall return* (Al Qur'an 2: 156). Upon hearing this Allah says: *Build for my servant a mansion in Paradise and name it: The House of Praise.* *Tirmidhi*

[The Holy Qur'an says: *Be sure We shall test you with something of fear and hunger, some loss of goods and lives and the fruits (of your toil), but give glad tidings to those who patiently preserve. (And) who say, when afflicted with (such) calamity: To Allah we belong and to Him we shall return* (2: 155-156).]

Graves

436. Jaber reported that the Holy Prophet S.A.W. forbade the plastering of graves and making inscriptions thereon or any other signs.

Tirmidhi

[This Hadith teaches us that graves should not have any commemorative signs and should also not have any inscriptions from the verses of the Qur'an.]

Prohibition for Abusing the Deceased

437. Ibn 'Umar narrated that the Holy Prophet S.A.W. said:

Narrate the virtues of your dead and refrain from narrating their sins. *Abu Daud, Tirmidhi*

[Speaking ill of dead persons is a worse form of backbiting than backbiting those who are alive, because we can seek forgiveness from those who are alive and not from those who are dead.]

Prayer for the Deceased

438. 'Abdullah ibn 'Abbas reported that the Holy Prophet S.A.W. said:

A dead person in the grave is like a drowning man looking for help from others and waiting for a prayer from his father, mother, brother or a friend. When it reaches him, he (the one who prays for him) becomes more dear to him than this whole world and all that is in it. Certainly Almighty Allah bestows rewards like mountains for the inmates of graves out of the invocation of the inmates of the world, and verily the gift of the living to the dead is seeking forgiveness for him. *Baihaqi*

Speedy Payment of Debt for the Deceased

439. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

The soul of the Believer is held back on account of his debt, till it is discharged. *Tirmidhi.*

[The relatives of the deceased should take extra care to find out if the deceased person carried some debt or loan. If so, they should clear it as soon as possible.]

WILL FOR INHERITANCE

The Importance

440. 'Abdullah ibn 'Umar narrated that the Holy Prophet S.A.W. said:

It is not proper for a Muslim who has anything about which a will should be made that he allows two nights to pass in such a condition that its will has not been prepared and it is not with him. *Bukhari, Muslim*

Will not Needed for Legitimate Heirs

441. Abu Umamah narrated that he heard the Holy Prophet S.A.W. delivering a sermon during the year of Farewell Pilgrimage, wherein he said:

The Lord has (in His Holy Book) determined the share of everyone having a lawful claim. It is therefore not allowed to

make a separate will in respect to an heir.

Abu Daud, Ibn Majah

[For necessary details refer to verses: 2: 180-181, 240, 4: 7-9, 11-14, 176 and 5: 109-110.]

Due Proportion of Heirs

442. Sa'd ibn Waqas related that once he fell seriously sick and the Holy Prophet S.A.W. came to see him. Sa'd asked him: *What do you say if I bequeath all my property for the sake of Allah?* He answered, *No. Then half of it?* I asked and he again said, *No. Then one-third?* I asked him, and he answered:

You may leave one-third of it by your will as you wish and even this too much.

Bukhari, Muslim

Punishment for Depriving a Legitimate Heir

443. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Often a person leads a life of obedience to Allah for 60 years, and then as the time of his death approaches, he acts unjustly in his will, and in consequence Hell becomes inevitable for him.

Abu Daud, Ahmad, Ibn Majah, Tirmidhi

MARTYR

444. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

No one who enters Paradise would like to return to this world, even if he were given all that the world contains, except a martyr. He will desire that he should return to the world and be slain for Allah's cause ten more times. This is because of the honour that he would receive as a martyr.

Bukhari, Muslim

445. Miqdam ibn Ma'di Karib related that the Holy Prophet S.A.W. said:

A martyr will not feel the pain of his death except as one of you feels the pain of a sting (of an ant).

Nasai, Tirmidhi

446. Sahl ibn Hunaif reported that the Holy Prophet S.A.W. said:

He who prays to Allah with sincerity for martyrdom, Allah will take him to the abode of the martyrs, though he may die upon his bed.

Muslim

447. Saeed ibn Zubair ibn 'Amr ibn Nufail reported that he heard the Holy Prophet S.A.W. saying:

He who dies defending his property is a martyr, he who dies defending himself is a martyr, he who dies defending his faith is a martyr, and he who dies defending his family is also a martyr.

Abu Daud, Tirmidhi

448. Fuzala ibn Obaid narrated that the Holy Prophet S.A.W. said:

A seal is put over the actions of every dead person, except one who dies in the way of Allah; Verily (the reward of his) actions will increase for him upto the Resurrection Day, and he is also safe from the trials of the grave.

Abu Daud, Tirmidhi

KITAB AL RIQAQ

CHAPTER FOR SOFTENING OF HEART

449. Abu Ayyub Ansari narrated that a man came to the Holy Prophet S.A.W. and said: *Give me some good counsel and let it be brief.* The Holy Prophet S.A.W. then said:

When you stand for Salat, offer it as one who is bidding farewell to the world and taking leave of everyone; never utter a word for which you may have to repent or answer for; (and) despair yourself totally of what (other) people possess or what you see in their hands. *Ahmad*

450. It is narrated by Mu'awiyah that once he wrote a letter to 'Aishah requesting her to give him some good advice, which should be brief and comprehensive. She sent to him the following reply: Peace be on you! I have heard the Holy Prophet S.A.W. saying:

Whoever will seek to please Allah by displeasing men, Allah will make him independent of other people's help and favours and He himself will become sufficient unto him; and whoever will seek to please men by displeasing Allah, Allah will leave him at the mercy of other people. *Tirmidhi*

451. Abu Dharr Ghafari narrated that the Holy Prophet S.A.W. said:

Wherever you are, in whatever circumstances, fear Allah; and do a good deed after every sin, for it will annul it; and be kind and cordial in your conduct towards the servants of your Lord.

Ahmad, Darimi, Tirmidhi

452. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whenever you see a person who is better than you in wealth, face or figure, you should look at someone who is inferior to you in these respects. *Bukhari, Muslim*

453. Shaddad ibn Aus related that the Holy Prophet S.A.W. said:

The wise and strong is he who keeps his inordinate appetites under control and strives for the life after death; and the foolish and weak is he who subordinates himself to sensual pleasures and yet hopes for the best from His Lord. *Ibn Majah, Tirmidhi*

454. 'Abdullah ibn 'Umar reported that once a person came to the Holy Prophet S.A.W. and asked: *Tell me who is the wisest and most farsighted man*, and he answered:

He who remembers death much and makes the greatest preparation for it. *Tabrani*

455. Abu Hurairah reported that the Holy Prophet S.A.W. said:

It is part of the excellence of Islam of a person that he gives up that which is of no benefit to him. *Tirmidhi*

456. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

Three (things) accompany a dead body; members of his family, his belongings and his deeds. Two of them leave him and only one remains with him. His family members and his belongings leave him and only his deeds remain with him. *Bukhari, Muslim*

457. 'Abdullah ibn Mas'ud related that the Holy Prophet S.A.W. said:

The tears that fall from the eyes of a truthful Believer out of the fear of his Lord, then roll down his face, however little they may be, even the size of fly, shall prevent the Fire of Hell from touching his face. *Ibn Majah*

458. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

Whoever failed to thank a person who did a favour to him actually failed to thank Allah. *Ahmad, Tirmidhi*

459. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Make things easy, do not make them hard; cheer people and do not repel them. *Bukhari, Muslim*

460. Abu Dardah reported that the Holy Prophet S.A.W. said:

He who defends the honour of a brother will have his face shielded by Allah against the Fire on the Day of Judgement. *Tirmidhi*

461. Abu Yahya Khuraim related that the Holy Prophet S.A.W. said:

He who spends in the cause of Allah has his reward seven hundred times. *Tirmidhi*

462. 'Amr ibn 'Auf reported that the Holy Prophet S.A.W. said:

It is not poverty that I fear for you, but what I really fear is that the earth should be spread for you with its worldly blessings, as it was spread for those who were before you, and that you should covet it as they coveted it, and then it should destroy you as it destroyed them. *Bukhari, Muslim*

463. Anas ibn Malik related that the Holy Prophet S.A.W. said:

Allah is pleased with His servant who eats a morsel and praises Allah for it and drinks a mouthful and praises Allah for it.

Muslim

464. Ibn 'Abbas narrated that the Holy Prophet S.A.W. said:

Most people incur loss in respect of two divine bounties: good health and leisure.

Bukhari

465. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

The real patience is at the first stroke of a calamity.

Bukhari

466. Anas ibn Malik reported that the Holy Prophet S.A.W. said:

Indecency disfigures everything and modesty increases the charm of everything.

Tirmidhi

467. 'Abdullah ibn 'Amr reported that the Holy Prophet S.A.W. said:

Whoever makes the world his objective, Allah keeps his poverty before his eyes.

Ibn Majah

468. 'Abdullah ibn 'Amr narrated that the Holy Prophet S.A.W. said:

A Muslim is one who avoids harming other Muslims with his tongue and his hands, and a Muhajir (immigrant) is one who leaves behind what Allah has forbidden.

Bukhari

469. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt or insult his neighbour, and whoever believes in Allah and the Last Day should entertain his guest generously.

Bukhari

470. 'Aishah related that the Holy Prophet S.A.W. said:

Take special care to guard yourself against the sins that are regarded minor for even these will be brought to account by Allah on the Day of Judgement.

Baihaqi, Ibn Majah

471. Anas ibn Malik related that the Holy Prophet S.A.W. said:

Allah the Exalted has said: Son of Adam! I shall continue to forgive you so long as you call Me (seeking My forgiveness) and hope for My forgiveness (as well). O son of Adam! I care not even if your sins should pile up to the sky, but you should supplicate for my forgiveness, I would then forgive you. O son of Adam! If you come to Me with an earthful of sins and meet

Me without associating anything with Me, I will come to you with an earthful of forgiveness. *Tirmidhi*

472. Jundab narrated that the Holy Prophet S.A.W. said:

The person who describes his good deeds to others will have his evil intentions exposed by Allah on the Day of Judgement; and the person who shows off his good deeds to others will have his punishment publicised by Allah on the Day of Judgement. *Bukhari, Muslim*

[One who does a good deed to show off, Allah on the Day of Judgement will not only punish him but will also humiliate him by showing his punishment to others.]

473. Anas ibn Malik narrated that the Holy Prophet S.A.W. said:

O my son! try to pass your mornings and evenings in a state that your heart (and mind) is free from all ill feelings, jealousy and hatred for everyone; and remember! this is my Sunnah, and he who loves my Sunnah will be with me in Paradise. *Tirmidhi*

474. Abu Hurairah related that the Holy Prophet S.A.W. said:

Hell is hidden behind evil desires and Paradise is screened by hard striving. *Bukhari*

475. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Often a person says something without realizing its implication and importance. This causes him to enter the Fire of Hell and go into it as far as the distance between the east and west. *Bukhari, Muslim*

476. Ma'qil ibn Yasar reported that the Holy Prophet S.A.W. said:

Worship in turmoil is like migration towards me. *Muslim*

477. 'Abdullah ibn 'Amr related that the Holy Prophet S.A.W. said:

When you have these four things, there is nothing that may cause you loss in the world: guarding of trust, truthfulness in speech, beauty of conduct, and moderation in eating food. *Ahmad, Baihaqi*

478. Abu Hurairah reported that the Holy Prophet S.A.W. said:

Allah will forgive the sins of my entire Ummah except those who commit sins and then publicise them. *Bukhari, Muslim*

479. Thoban reported that the Holy Prophet S.A.W. said:

The best treasure of a person is a tongue always engaged in the remembrance (Dhikr) of Allah, an ever grateful heart and a believing wife who helps him in his Iman. *Ahmad, Ibn Majah, Tirmidhi*

480. Waselah related that the Holy Prophet S.A.W. said:

Be not happy over the sorrows of your brother, lest Allah shows Mercy to him and puts you to a trial. *Tirmidhi*

481. Zaid ibn Hussain reported that the Holy Prophet S.A.W. said:

Do you know what is the renunciation of the world? It is lawful earning and having few desires. *Baihaqi*

482. Abu Hurairah related that the Holy Prophet S.A.W. said:

Allah does not look at your body and face, but looks at your heart. *Muslim*

483. Abu Hurairah reported that a man complained to the Holy Prophet S.A.W. about the hardness of his heart. He said to him:

Put your hand over the head of the orphans and give food to the poor. *Ahmad*

[This means that we should be kind to orphans and take care of the basic needs of the poor. If we do not have such persons in our community, we should remember the countless orphans and needy in Afghanistan, Palestine, Bosnia and India, where Muslims are being massacred every day.]

484. Abu Umamah narrated that the Holy Prophet S.A.W. said:

Among those who will be in the worst situation with regards to Allah on the Day of Judgement will be a person who should have wasted his life for the sake of someone else's worldly interests. *Ibn Majah*

485. Abu Hurairah reported that the Holy Prophet S.A.W. said:

He who calls others to guidance has the same reward as those who follow him without any diminution of the reward of the latter; and he who calls others to sin carries the same burden of sin as those who follow him without any diminution in the burden of the latter. *Muslim*

486. Abdullah ibn Mas'ud reported that the Holy Prophet S.A.W. said:

Do not run too much after material things, lest you would be absorbed by the world. *Tirmidhi*

487. Ka'ab ibn Iyaz related that he heard the Holy Prophet S.A.W. saying:

Every nation is subjected to a trial; the trial of my followers will be through wealth. *Tirmidhi*

488. Abu Dharr reported that the Holy Prophet S.A.W. said:

Allah hates three (kinds of) persons. These are: an aged fornicator, a person who is poor but proud, and a person who is rich but oppressing.
Nasai, Tirmidhi

489. Abu Hurairah reported that the Holy Prophet S.A.W. said:

The truest thing a poet said is the saying of Labid: *Everything besides Allah is meaningless.*
Bukhari, Muslim

490. Jareer ibn 'Abdullah narrated that the Holy Prophet S.A.W. said:

He who lacks kindness of heart lacks all good.
Muslim

491. Ibn 'Umar reported that the Holy Prophet S.A.W. said:

The upper hand is better than the lower hand; the upper hand is the spending hand and the lower hand is the begging hand.

Bukhari, Muslim

492. Abu Hurairah related that the Holy Prophet S.A.W. said:

Remember often the terminator of pleasures (i.e., death).

Tirmidhi

493. 'Aishah reported that the Holy Prophet S.A.W. said:

Allah is gentle and loves gentleness in all things.

Bukhari, Muslim

494. Abu Saeed Khudri reported that the Holy Prophet S.A.W. said:

The world is sweet and alluring and verily Allah is going to install you as its vicergent in order to see how you act, so (first of all) avoid the allurements of women. Verily the first trial of the children of Israel was caused by women.

Muslim

495. Abu Hurairah narrated that the Holy Prophet S.A.W. said:

The Believer does not allow himself to be stung twice from one (and the same) hole.

Muslim

GLIMPSES FROM THE PROPHET'S SUNNAH

His Physical Appearance

496. Hind ibn Abi Halah narrated that:

The Holy Prophet S.A.W. was taller in stature than an average man, but shorter than a very tall man. His head was moderately large, and though it was large, it looked appropriately handsome. His hair was somewhat wavy and the forehead conspicuous and wide. His eyebrows were thin and arched, separate and not joined. Between them was a vein that swelled up when he was angry. His nose appeared high, having a shine and lustre on it. His beard was luxuriant. His cheeks were even (not sunken) and were fleshy but not flabby or flaccid. The pupils of his eyes were very black. His mouth was moderately broad, the teeth were small and shining. There was a little space between the two front teeth.

His neck was thin and good looking, like that of a well chiselled iron. It was fair and attractive like silver. All his limbs were moderately muscular. His body was robust, with the stomach and the chest quite even (there being no potbelly), but his chest was wide and the distance between his shoulder was somewhat large.

When he put off his shirt, the skin looked shiny and lustrous. There was a thin line of hair between the chest and the stomach; except for this, both the chest and the stomach were free from hair; but there was hair on both arms, shoulders and the upper part of the chest.

His wrists and palms were wide. His fingers and toes were also symmetrically long. Both his feet were fleshy and even, and the soles were arched.

Shamael Tirmidhi

497. 'Ali ibn Abi Talib reported that:

The Holy Prophet S.A.W. was neither long nor short, big of head and beard, fleshy of hands and feet, red-white complexioned and thick of joints.

He was round of face, black of eye-balls, long of eye lashes, broad of shoulders, having one line of hair on his chest, having

thick palms and feet and there was the seal of Prophethood between his shoulders. One who saw him would describe him as: I saw nobody like him before him or after him. *Tirmidhi*

His Noble Looks

498. Jaber ibn Samorah narrated that:

I saw the Holy Prophet S.A.W. in a moon-lit night. I kept looking at him, while he had a red striped gown on him and Lo! he appeared more handsome than the moon. *Darimi*

499. Ka'ab ibn Malik reported:

Whenever the Holy Prophet S.A.W. became pleased, his face would shine like the moon, and we would thus recognize when he was pleased. *Bukhari, Muslim*

Seal of Prophethood

500. Jaber reported that:

I saw the Seal of Prophethood in the middle of the Holy Prophet's shoulders. It looked like a red tumour and was as big as a pigeon's egg. *Shamael Tirmidhi*

His Beard

501. Hind ibn Abi Hala narrated that:

The beard of the Holy Prophet S.A.W. was so dense and luxuriant that it covered part of his chest. *Shamael Tirmidhi*

His Hair

502. Anas ibn Malik narrated that:

I did not count more than fourteen white hairs in the head and beard of the Holy Prophet S.A.W. *Shamael Tirmidhi*

503. Anas ibn Malik related that:

The hair of the Holy Prophet S.A.W. was neither completely straight nor curled, but somewhat wavy and it reached the bottom of his ears. *Shamael Tirmidhi*

His Palms

504. Anas ibn Malik related that:

I never felt any velvet or silk softer than the palms of the Holy Prophet S.A.W. *Bukhari, Muslim*

His Sweat

505. Umme Solaim narrated that:

The Holy Prophet S.A.W. would often come to her home for a little midday nap. She would spread a leather sheet for him. He perspired profusely and she collected his sweat in a perfume box. The Holy Prophet S.A.W. once asked: *What is this that you are doing?* and she said: We save your perspiration, as it is the most fragrant of all perfumes. *Bukhari, Muslim*

506. Jaber reported that:

It was not possible for someone to walk on a path which the Holy prophet S.A.W. had walked on before without realizing that the Holy Prophet S.A.W. had earlier walked on it. This was because of the special fragrance of his sweat and perspiration.

Darimi

His Handshake

507. Anas ibn Malik related that:

Whenever the Holy Prophet S.A.W. shook hands with a man, he would not take away his hand until the other took it away himself. *Tirmidhi*

His Smile and Laughter

508. 'Aishah narrated that:

I have never seen the Holy Prophet S.A.W. bursting into laughter with a wide open mouth. He would only smile. *Bukhari*

509. 'Abdullah ibn Harith reported that:

I did not see anybody smiling more than the Holy Prophet S.A.W. *Tirmidhi*

His Silence

510. Jaber reported that:

The Holy Prophet S.A.W. observed prolonged silence. *Sharh al Sunnah*

His Walk

511. Hind ibn Abi Hala narrated that:

The Holy Prophet S.A.W. walked with a slightly forward bent, treading the ground lightly and not heavily. When he walked, it

appeared as if he were walking downhill. While walking he used to keep his companions ahead of him and he himself remained behind. He was not used to taking short steps.

Shamael Tirmidhi

His Talk

512. Anas ibn Malik reported that:

The Holy Prophet S.A.W. often repeated a thing thrice so that listeners might understand him well.

Tirmidhi

513. 'Aishah narrated that:

The Holy Prophet S.A.W. was not accustomed to talk hastily, as you do. He would talk in such a way that if one desired, he could even count his words.

Bukhari, Muslim

His Dress

514. Ibn 'Abbas narrated that the Holy Prophet S.A.W. preferred white clothing. He would say:

White is the best dress, so the living amongst you should use it and the dead amongst you should be shrouded in it.

Shamael Tirmidhi

515. Ibn 'Abbas, 'Aishah and Asmah reported that:

The length of the shirt of the Holy Prophet S.A.W. was between his knees and ankles. The sleeves of his shirt reached to his wrists. He did not possess more than one shirt, mantle or Tabhand.

Shamael Tirmidhi

[Tabbund is a sheet used to cover the lower part of the body.]

His Manners in Sleeping

516. 'Umar ibn Khattab related that:

I once went to the Holy Prophet S.A.W. and saw that he was lying on a mat of leaves of date palm, and there was nothing between him and the mat, and the texture of the mat left deep marks on his body, and under his head was a pillow stuffed with datebark. On seeing it I said: *O My Master! Pray to Allah to grant prosperity to your followers. He has bestowed riches to the people of Rome and Persia even though they are not Believers.* The Holy Prophet S.A.W. then replied: *O 'Umar! do you not prefer that they take the joys of this world and we of the Hereafter?*

Bukhari, Muslim

517. 'Aishah narrated that:

When the Holy Prophet S.A.W. would lie down to sleep, he would stretch his hands in the position of making an invocation, recite Sura Akhlas and Moudhatain (Surah 112, 113, 114), blow on his palms and then rub his palms over his entire body. He would start rubbing from his head and then go down to the lower parts of his body and he would repeat this three times.

Tirmidhi

518. 'Aishah narrated that:

A Miswak was put close to the Holy Prophet S.A.W. when he would go for his sleep. When he would get up for his Salat, he would first use the Miswak to brush his teeth and then perform ablution.

Bukhari, Muslim

His Manners in Eating

519. Abu Johaifah reported that the Holy Prophet S.A.W. said:

I do not take meals with my back reclining against anything.

Shamael Tirmidhi

520. Ka'ab ibn Malik reported that:

The Holy Prophet's noble habit was to eat with three fingers, which he would lick after finishing the meal. *Shamael Tirmidhi*

521. Anas ibn Malik narrated that:

The Holy Prophet S.A.W. never ate off a tablecloth, nor did he ever eat bread made of fine flour throughout his life. *Bukhari*

522. 'Aishah narrated that:

It was the noble practice of the Holy Prophet S.A.W. not to save the leftover of the day meal for the evening and that of the evening meal for the next day. *Shamael Tirmidhi*

[Firstly, the Prophet's family would not have so much food as to have leftovers and, secondly, if there was some extra food, the Holy Prophet S.A.W. would give it out in charity, especially among the people of Suffah. These were the people who always stayed in the Prophet's Masjid and devoted themselves to the learning of Islam. Abu Hurairah, the famous narrator of Ahadith, was one of the people of Suffah.]

His Love of Knowledge

523. 'Abdullah ibn 'Amr reported that:

The Holy Prophet S.A.W. once came across two assemblies in his mosque and said:

Both of them are good but one of them is better than the other; as for these (who are engaged in Allah's Remembrance), they call Allah and pray for His help. If he wills, He gives them and if He wills, He denies (it to them). As for the other, they are engaged in learning and teaching others. They are, therefore, better than the other group. I have been sent as a teacher.

Saying this, he sat down amongst the latter group. *Darimi*

His Livelihood

524. 'Urwah relates of 'Aishah that she used to say:

O Nephew! We (the Prophet's family members) would witness three crescents in two months without a fire being lit in the homes of the Holy Prophet S.A.W. I asked: *Aunt! How did you then manage?* and she said: *On dates and water, except that the Holy Prophet S.A.W. had a few Ansar neighbours, who had she-camels yielding milk. They would often send us some of their milk, which we drank.* *Bukhari, Muslim*

525. Masruq reported that he went to 'Aishah. She sent for some food for him and said:

I never eat to my fill but I feel like weeping. She then began to weep. Masruq asked her why she felt like weeping, and she answered: *The condition of the Holy Prophet S.A.W. in which he departed from us comes to my mind. It never happened that he might have eaten mutton or bread to his full (desire) twice in a day.* *Shamuel Tirmidhi*

526. 'Aishah narrated that:

The family of the Holy Prophet S.A.W. had no adequate bread of wheat even for two consecutive days, until the Messenger of Allah died. *Bukhari, Muslim*

527. 'Aishah narrated that:

When the Holy Prophet S.A.W. died there was nothing edible in my home except a small quantity of barley in a bin upon which I subsisted for long time. Then (one day) I measured what was left of it, and it was then soon finished. *Bukhari, Muslim*

[This state of the Holy Prophet S.A.W. and his family members was not due to their poverty. On the contrary, when he died, he was the undisputed head of the whole of Arabia and could have enjoyed all the material blessings of his society, but whatever he or his family members received, they used to give it out for charity.]

His Conduct

528. Anas ibn Malik reported that:

I served the Holy Prophet S.A.W. for ten years. He never said (even) *ugh* to me, nor did he say of anything I had done: Why did you do it? or anything that I had not done: Why did you not do thus and thus?
Bukhari, Muslim

529. 'Aishah narrated that:

The Holy Prophet S.A.W. used to mend his shoes, sew his clothes and work in his house just as one of you would work. He acted like a common man, patched his clothes, milked his goats, and engaged himself in routine work.
Tirmidhi

530. Anas ibn Malik reported that:

The Holy Prophet S.A.W. used to visit the sick, follow the biers, respond to the invitations of the slaves and ride upon mules. I have indeed seen him on the day of the conquest of Khaibar when he was riding upon a mule with a rein made of date bark.
Baihaqi, Ibn Majah

531. Anas ibn Malik reported that:

Whenever the Holy Prophet S.A.W. shook hands with a man, he would not take away his hand till the latter took away his hand, he would also not turn his face away till the latter turned it away from him and he was not used to taking steps in front of his friends.
Tirmidhi

His Generosity

532. Jubair ibn Mut'em reported that:

While I was travelling with the holy Prophet S.A.W. from Hunain, the desert Arabs clung to him begging till they drove him to a thorny tree which scratched off his sheet. The Holy Prophet S.A.W. halted and said:

Give me my sheet. If I had sheeps equal to the number of the plants, I would have certainly distributed them amongst you and even after that you would not have found me a miser or a liar or a coward.
Bukhari

His Behaviour with His Wives

533. 'Aishah narrated that:

I swear by Allah that I saw the Holy Prophet S.A.W. at the door of my room, when the Ethiopians were playing with spears in

the Masjid on Eid Day. he covered me with his cloak so that I could look over his shoulders at their game. He kept standing there for my sake, until I left. *Bukhari, Muslim*

534. Aishah narrated that:

‘Once I went with the Holy Prophet S.A.W. on a journey and raced him on foot and beat him. Later, when I got plump, I raced him again and he beat me. He then told me: *This makes up for the first race.* *Abu Daud*

His Behaviour with His Companions

535. Zaid ibn Thabit reported that:

I was the neighbour of Holy Prophet S.A.W. Whenever a revelation came to him, he used to send for me and I used to write it for him. Whenever we talked about the world, he used to talk about it with us; whenever we talked about the world Hereafter, he used to talk about it with us; and whenever we talked about food, he used to talk about it with us. *Tirmidhi*

His Love for Salat

536. ‘Aishah narrated that:

The Holy Prophet S.A.W. stood so long during his voluntary Salat that the skin of his feet would crack, so I said to him: *O Messenger of Allah! Why do you stand so long in Salat when Allah has forgiven your faults of the past and the future?* He answered: *Should I not be a grateful servant of Allah?*

Bukhari

[The above Hadith refers to Sura Al Fath, which reads: Verily we have granted you (O Muhammad) a manifest victory; That Allah may forgive your faults of the past and those to follow and fulfill His favours to you, and guide you to the straight path (48:1-2).]

537. Hudhaifah reported that:

Whenever the Holy Prophet S.A.W. was worried or faced a difficult situation, he would engage in Salat. *Abu Daud*

His Patience

538. ‘Aishah narrated that:

The Holy Prophet S.A.W. never took revenge for any wrong done to him personally, except to vindicate the honour of Allah, only then would he take revenge for the sake of Allah. *Muslim*

539. 'Aishah narrated that:

The Holy Prophet S.A.W. never assaulted anybody, neither a woman nor a servant, with his own hands except while fighting in the way of Allah. Nothing was ever taken from him for which he took revenge, except for something which would destroy the sacred things of Allah. He would then act to take revenge for the sake of Allah. *Muslim*

[It was the noble practice of the Holy Prophet S.A.W. not only to forgive and pardon but to return good for evil. He prayed even for those who tortured him and injured him.]

His Conduct During Sickness

540. 'Aishah reported:

When the Holy Prophet S.A.W. was sick, he would recite the verses of Moudhatain (Chapters 113, 114 from the Qur'an), blow on his palms and then rub his palms all over his body. *Bukhari, Muslim*

His Modesty

541. Anas ibn Malik reported that:

Any common woman of Mādinah could have caught hold of the hands of the Holy Prophet S.A.W. and taken him where she needed him to help her. *Bukhari*

542. Anas ibn Malik reported that a woman was mentally ill. Once she came to the Holy Prophet S.A.W. and said: *Verily I have got some work to be done by you.* The Holy Prophet S.A.W. said:

O Mother of so and so! Tell me where you want me to go with you and I will finish your work.

Then the Holy Prophet S.A.W. went with her and completed the work she gave to him. *Bukhari*

His Bashfulness

543. Abu Saeed Khudri related that:

The Holy Prophet S.A.W. in modesty and bashfulness surpassed a virgin who may be behind the veil. If he disliked anything, we used to recognize it from his face, though due to his excessive modesty he would not express his dislikes. *Bukhari, Muslim*

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